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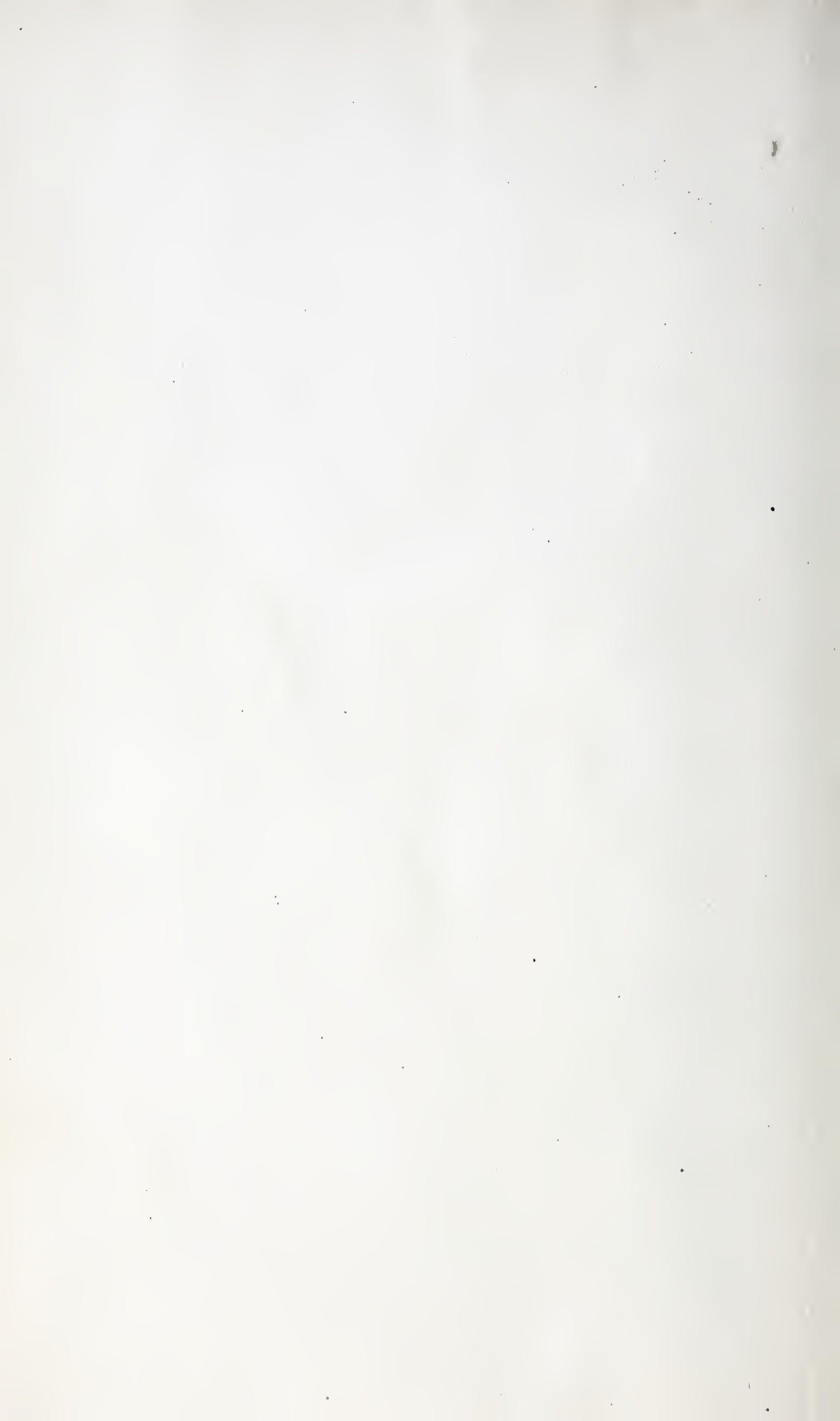
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GRAND LODGE OF PENNSYLVANIA.

ABSTRACT OF THE PROCEEDINGS

OF THE

GRAND LODGE

OF THE

MOST ANCIENT AND HONORABLE FRATERNITY

OF

FREE AND ACCEPTED MASONS OF PENNSYLVANIA

AND

MASONIC JURISDICTION THEREUNTO BELONGING.

BEING EXTRACTS FROM THE MINUTES OF ITS QUARTERLY AND
ANNUAL GRAND COMMUNICATIONS

DURING THE YEAR A.D. 1895—A.L. 5895.

PHILADELPHIA;

1896.

PRINTED BY J. B. LIPPINCOTT COMPANY, PHILADELPHIA.

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On steel by John Sartain, Phila.

Matthias H. Henderson

R.W. Grand Master.

1895-1896.

Grand Lodge of Pennsylvania.

QUARTERLY COMMUNICATION.

Held at Philadelphia, March 6, A.D. 1895, A.L. 5895.

P R E S E N T :

Bro. MATTHIAS H. HENDERSON	<i>R. W. Grand Master.</i>
" WILLIAM J. KELLY . . .	<i>R. W. Deputy Grand Master.</i>
" HENRY W. WILLIAMS . . .	<i>R. W. Senior Grand Warden.</i>
" GEORGE E. WAGNER . . .	<i>R. W. Junior Grand Warden.</i>
" WILLIAM B. HACKENBURG	<i>As R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
" JOHN A. PERRY . . .	<i>Acting Deputy Grand Secretary.</i>
" GEORGE W. KENDRICK, JR.	<i>Senior Grand Deacon.</i>
" GEORGE D. MOORE . . .	<i>Junior Grand Deacon.</i>
" THOMAS S. WOODBURY . .	<i>Grand Chaplain.</i>
" THADDEUS S. ADLE . . .	
" HENRY A. TYSON . . .	
" ELBERT P. JONES . . .	
" DAVID C. AINEY . . .	
" CHAS. S. VANDEGRIFFT . .	
" THOMAS F. WELLS . . .	
" GEORGE R. MCCREA . . .	
" G. HENRY SHIRK . . .	<i>D. D. Grand Masters.</i>
" ALEXANDER ELLIOTT . .	
" ANDREW J. KAUFFMAN . .	
" JOHN W. FARNSWORTH . .	
" LEVI HUBER	
" WILLIAM L. GORGAS . .	
" WILSON I. FLEMING . .	
" DAVID A. SAWDEY . . .	

Bro. IRVIN MCFARLAND . . .	} <i>D. D. Grand Masters.</i>
" B. LATROBE MAURER . . .	
" WILLIAM D. WHITE . . .	
" JOHN K. HAYS . . .	
" BOYD G. STEEL . . .	
" J. HARRIS MUSSINA . . .	} <i>Grand Stewards.</i>
" FRANK M. HIGHLEY . . .	
" WILLIAM R. FRAZIER . . .	<i>Grand Marshal.</i>
" JOHN SLINGLUFF . . .	<i>Grand Sword Bearer.</i>
" WILLIAM T. REYNOLDS . . .	<i>Grand Pursuivant.</i>
" WILLIAM A. SINK . . .	<i>Grand Tyler.</i>
" SAMUEL C. PERKINS . . .	} <i>R. W. Past Grand Masters.</i>
" MICHAEL NISBET . . .	
" CONRAD B. DAY . . .	
" JOSEPH EICHBAUM . . .	
" J. SIMPSON AFRICA . . .	

One hundred and twelve Lodges represented.

Grand Lodge opened in ample form at 7 o'clock 10 minutes P.M.

The Committee on Finance made a report, when the following preambles and resolutions attached thereto were adopted:

WHEREAS, The Grand Lodge at its Quarterly Communication held December 3, 1890, provided for the reduction of the four per cent. loan on September 1, 1895, by the following resolution:

That all the securities held by the Commissioners of the Sinking Fund shall be converted prior to September 1, 1895, so that the proceeds thereof shall be available at said date for the reduction of the new four per cent. loan by the payment of such an amount as may be realized from said fund, together with such other sums as the Grand Lodge may appropriate for such purpose, and that thereafter said loan shall be further

reduced each year by the payment of such an amount as may be appropriated by the Grand Lodge; and

WHEREAS, At the Quarterly Communication held December 5, 1894, the Committee on Finance were directed to formulate a plan for carrying into effect the reduction of the four per cent. loan as aforesaid, therefore, be it

Resolved, 1. That the Commissioners of the Sinking Fund be, and they are hereby, authorized and directed to forthwith cancel all of the four per cent. Masonic Loan now held by them, and that all of the said loan hereafter purchased by them shall be cancelled immediately thereafter.

2. That the Commissioners of the Sinking Fund be, and they are hereby, authorized and directed to sell any or all of the securities now held by them, and to make all necessary transfers thereof, for the purpose of paying off the four per cent. loan of the Grand Lodge from time to time, as occasion requires.

3. That on or before May 15, 1895, notice shall be sent to all individual holders of the loan, and to all societies, corporations, and associations, other than Masonic Lodges, the Grand Chapter, Trustees of the Grand Lodge Charity Fund, and Trustees of the Girard Bequest, that the loan held by them will be paid in full with the interest accrued thereon on September 1, 1895, and that interest on said loan will cease on and after that date.

4. That any holder of the loan included in the call for payment on September 1, 1895, may present the same for payment at par with accrued interest thereon at any time previous to said date by giving the Commissioners of the Sinking Fund ten days' notice of their intention to do so.

5. That future calls shall be made for payment on March 1, and September 1, 1896, after three months notice, when the loan held by Lodges in amounts of six thousand dollars and under shall be called and paid, commencing with the smallest amounts.

6. That payment of the loan after September 1, 1896, shall be made in such manner as may hereafter be recommended by the Committee on Finance.

The Committee on Printing and Publishing made the following report, which was ordered to be entered and filed:

PHILADELPHIA, March 6, 1895.

*To the Right Worshipful Grand Master, Officers, and Members
of the Right Worshipful Grand Lodge of Pennsylvania,
Free and Accepted Masons:*

Your Committee on Printing and Publishing respectfully report that they awarded the contract for paper, printing, and binding 7200 copies of the Proceedings of Grand Lodge for the year 1894 to the J. B. Lippincott Company.

The work will be done in all respects equal in quality to that of the last year's Proceedings.

The first delivery will be made about the middle of the present month.

Fraternally submitted,

M. RICHARDS MUCKLÉ,

Chairman.

A communication was read from P. F. R., late a member of late Lodge No. 452, asking Grand Lodge to restore him to good Masonic standing, which was, on motion, granted.

A petition for a Warrant for a Lodge to be held at Frankford, in the City of Philadelphia, was read, and was referred to the Grand Officers, with power to act.

Grand Lodge closed in harmony at 8 o'clock 30 minutes P.M.

Michael C. Fisher
Grand Secretary

Grand Lodge of Pennsylvania.

QUARTERLY COMMUNICATION.

Held at Philadelphia, June 5, A.D. 1895, A.L. 5895.

P R E S E N T:

Bro. MATTHIAS H. HENDERSON	<i>R. W. Grand Master.</i>
" WILLIAM J. KELLY . . .	<i>R. W. Deputy Grand Master.</i>
" HENRY W. WILLIAMS . . .	<i>R. W. Senior Grand Warden.</i>
" GEORGE E. WAGNER . . .	<i>R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
" JOHN A. PERRY . . .	<i>As Deputy Grand Secretary.</i>
" GEORGE W. KENDRICK, JR.	<i>Senior Grand Deacon.</i>
" GEORGE D. MOORE . . .	<i>Junior Grand Deacon.</i>
" Rev. HENRY S. GETZ . . .	
" Rev. J. S. J. McCONNELL, D.D.	<i>Grand Chaplains.</i>
" THADDEUS S. ADLE . . .	
" HENRY A. TYSON . . .	
" JOHN W. FARNSWORTH . .	
" LAIRD H. BARBER . . .	
" ALEXANDER ELLIOTT . .	
" IRVIN MCFARLAND . . .	
" JAMES W. McDOWELL . .	
" ANDREW J. KAUFFMAN . .	
" JUDSON ARMOR	<i>D. D. Grand Masters.</i>
" THOMAS F. WELLS . . .	
" JOHN K. HAYS	
" WILSON I. FLEMING . . .	
" WALTER D. CLARK . . .	
" JAMES W. BROWN . . .	
" MATTHEW M. MACMILLAN .	
" ULYSSES S. STROUSS . .	

Bro. CHARLES MATTHEWS . . .	}	<i>Grand Stewards.</i>
" CHARLES J. McCLARY . . .		
" WILLIAM R. FRAZIER . . .		<i>Grand Marshal.</i>
" JOHN SLINGLUFF . . .		<i>Grand Sword Bearer.</i>
" WILLIAM T. REYNOLDS . . .		<i>Grand Pursuivant.</i>
" WILLIAM A. SINN . . .		<i>Grand Tyler.</i>
" MICHAEL NISBET . . .	}	
" CONRAD B. DAY . . .		
" JOSEPH EICHBAUM . . .		<i>R. W. Past Grand Masters.</i>
" J. SIMPSON AFRICA . . .		
" MICHAEL ARNOLD . . .		

One hundred and six Lodges represented.

Grand Lodge opened in ample form at 7 o'clock 10 minutes P.M.

A communication was received from Lodge No. 156 asking permission of Grand Lodge to remove from Drumore Centre to Quarryville, Lancaster County, which is a distance of more than five miles from its present place of meeting, which was, on motion, granted.

A communication was received from Lodge No. 284 asking Grand Lodge to remove the suspension of F. D. W., who was suspended for unmasonic conduct, March 21, 1873, without having a hearing, and against whom there cannot be found on record any charges preferred, when, on motion, the request was granted.

A communication was received from Lodge No. 378 asking Grand Lodge to remove the expulsion of D. J. L., who was expelled for unmasonic conduct April 15, 1886, which was referred to the Committee on Appeals.

The Committee on Printing and Publishing offered the following resolution, which was adopted :

Resolved, That the Committee on Printing and Publishing be, and are hereby, authorized to make a contract for the engraving and printing of the portraits of Right Worshipful Grand Master Brother MATTHIAS H. HENDERSON and Right Worshipful Past Grand Master Brother JOHN THOMSON, for publication with the Proceedings of the current year.

Respectfully and fraternally submitted,

M. RICHARDS MUCKLÉ,

For Printing Committee.

The Committee on Temple submitted the following resolution, which was referred to the Committee on Finance, to report forthwith :

Resolved, That the sum of five thousand dollars be, and the same is hereby, appropriated to the Committee on Temple for the purpose of continuing the decorations of the halls and corridors of the first floor now under progress on second and third floors.

The Committee on Finance made the following report, and the resolution attached thereto was adopted :

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons.

The Committee on Finance, to whom was referred the *application of the Committee on Temple* for an extra appropriation for the purpose of painting and decorating the hall-ways and lobbies of the first floor of the Temple, respectfully report, that they have given the subject careful consideration and are unanimously of the opinion that the same should be granted ; they therefore offer the following :

Resolved, That an extra appropriation of five thousand dollars be made to the Committee on Temple, to pay for the decorations of the hall-ways and lobbies of the first floor of the Temple.

All of which is respectfully submitted,

CONRAD B. DAY,
JOHN SLINGLUFF,
J. WESLEY SUPPLEE,
A. W. HOOPES,
GEORGE H. BROWNE,

Committee on Finance.

Lodges Nos. 414 and 438 not having made their General Returns for 1894, the Right Worshipful Grand Master directed the Right Worshipful Grand Secretary to notify them that they stand suspended.

The Right Worshipful Grand Master Brother MATTHIAS H. HENDERSON addressed Grand Lodge as follows :

The saddest duty which as Grand Master I have been called upon to perform is to announce to you the death of Right Worshipful Past Grand Master Brother RICHARD VAUX, which occurred at his residence in this city on the 22d of March last. When I received the telegram apprising me of the event it was a great shock to me, as it was the first intimation I had of his illness. I had spent an hour with him in his office about two weeks previously, and left him apparently in the best of health and spirits, little thinking I would never see him again. Brother VAUX was a member of this Grand Lodge about fifty years and, aside from the

elective offices he filled, served on many of its important committees. He was Chairman of the Committee on Correspondence about twenty-five years, and his fame as a Masonic jurist was not bounded by the shores of this continent. He was also prominent in the social, political, and business life of this city. Many of you knew him in these different relations. I knew him only as a Mason, and as such am proud to feel that he was my friend. To me he was always cordial, kind, and approachable. After my installation he congratulated me on the event, and said, "If ever I can be of service to you, command me." Had the occasion arisen I know he would have been as good as his word.

At the time of his death my business was of such a nature that it was impossible for me to leave home. I telegraphed the Right Worshipful Deputy Grand Master Brother KELLY asking him to act for me, which he kindly did. I am satisfied that all was done with proper solemnity and decorum, and feel under many obligations to Brother KELLY for so efficiently representing me.

Soon after Brother VAUX's death I requested Right Worshipful Past Grand Master Brother MICHAEL ARNOLD to prepare a memorial of him, which he has done, and which he will now present to you.

THE EULOGY.

Right Worshipful Past Grand Master Brother MICHAEL ARNOLD said,—

We are told by Masonic tradition that there was a time during the erection of the first Temple when the Craft was thrown into great confusion, by the sudden death of one of the three Grand Masters who superintended the erection of that magnificent building. The consequence of that loss to the Craft is said to have continued until the erection of the second Temple. This Grand Lodge has, during its long existence, had its losses, and suffered bereavements in the deaths of Grand Masters, whose lives and presence were very dear and precious to the Craftsmen. Reflecting upon the long line of distinguished Brethren who have been Grand Masters of this Grand Lodge, I make no inviolous comparison, and do none of them injustice, when I say that this Grand Lodge never had a Grand Master who was the superior of Brother RICHARD VAUX, or whose death is more sincerely lamented. Others may have been his equal and have done as much for the benefit of Freemasonry as Brother VAUX; but I claim for him this credit—that no one has done more.

Brother the Honorable RICHARD VAUX was born in the city of Philadelphia on December 19, 1816, and died on March 22, 1895, being at the time of his

death more than seventy-eight years of age. He adopted the law as his vocation, and was prominent in legal matters, in public politics, in philanthropic works and services, in the government of his native city as its mayor, in the councils of the nation as a representative in Congress, and, what is of most importance to us, in this Grand Lodge in the station of Right Worshipful Grand Master. He was a man of original genius, fertile in the conception of plans for improving and continuing the works in which he was engaged. All the bodies of which he was a member felt the impress of his individuality. He did not content himself with simply following others, but he led them; holding fast to that which was good wherever it was found, while he was quick to discover that which was bad, and to suggest plans for correcting evils and substituting good forms in their place.

Brother VAUX came of Quaker stock, and, notwithstanding the opposition of the members of that religious society, he at an early day conceived a favorable opinion of our ancient and honorable institution, and freely and voluntarily offered himself as a candidate for the rights and privileges of Freemasonry.

Brother VAUX was made a Mason at sight by Right Worshipful Grand Master JOSEPH R. CHANDLER, although the records of the Grand Lodge made from the returns of Lodge No. 3 state that he was initiated in that Lodge on December 20, 1842. The truth, however, as shown by the minutes of Lodge No. 3, is that

at a meeting of that Lodge held on November 15, 1842, a petition was received from Brother RICHARD VAUX, Recorder of the City of Philadelphia, age twenty-six, residence, 59 South Seventh Street. This petition was duly referred to a committee. The Lodge met again on December 20, 1842, but the minutes do not show that Brother VAUX was present, and according to the following report of the Committee of Inquiry, his presence was not necessary :

“The Committee to whom was referred the petition of RICHARD VAUX, an applicant for initiation and membership, respectfully report that they have diligently discharged the duty assigned them ; and further respectfully report that the Right Worshipful Grand Master, in pursuance of the powers and authorities in him vested, conferred upon the candidate the first degree in Freemasonry. Your Committee therefore recommend him as worthy of membership ; when he was balloted for and unanimously approved of to become a member of this Lodge.”

He was in due course crafted in Lodge No. 3 on January 17, 1843, and raised to the sublime degree of a Master Mason on February 21, 1843.

He resigned from Lodge No. 3 on January 16, 1844, for the purpose of affiliating with Union Lodge, No. 121, and was elected a member of that Lodge on February 23, 1844. At the same meeting he was elected Senior Warden of Lodge No. 121, and at the next annual election, on St. John’s Day of that year, he was elected

the Worshipful Master of the Lodge and served during the following Masonic year. After he became a member of the Grand Lodge he at once became prominent in its councils. He served as a Steward of the Stephen Girard Charity Fund, as Junior Grand Deacon, as Senior Grand Deacon, and on December 1, 1862, he was elected Right Worshipful Junior Grand Warden, serving in that station the usual time, two years, being advanced on December 5, 1864, to the station of Right Worshipful Senior Grand Warden, and on December 3, 1866, to that of Right Worshipful Deputy Grand Master. His predecessor, Brother JOHN L. GODDARD, having died on July 15, 1867, Brother VAUX acted as Grand Master during the remainder of that year, and was elected to that office to serve for the two Masonic years beginning on St. John's Day, 1867 and 1868.

It was during his administration as Grand Master, on June 24, 1868, that the corner-stone of the present Masonic Temple was laid, with proper Masonic ceremonies. He lived to see the building completed, occupied by the Grand Lodge, and the large debt incurred in its erection reduced to its present comparatively small amount. On his retirement from the station of Right Worshipful Grand Master, he was appointed a member of the Committee on Appeals, becoming its Chairman on December 27, 1877, and continuing in that position down to the time of his death. He also served for two years on the Committee on Landmarks. The most important position he occupied in this Grand Lodge, and

the one which has given him the most reputation and done more for the Craft throughout the entire Masonic world, is that of Chairman of the Committee on Correspondence. This gave him the world of Freemasonry for a field, and enabled him, by his superior knowledge, wisdom, and strong will, to bring about a harmony in thought and action which is so necessary in an institution composed of many sovereign Grand Lodges. Having no superior to command them, the only way to bring about the harmonious relations which now exist, is by the free use of the vigorous pens of the Chairmen of the Committees on Correspondence of the several Grand Lodges. Among all these chairmen, I may say, without derogating from any, that no one of them has been the superior of Brother VAUX, or had more influence in the Craft, or had his just claims to high and honorable position among them admitted by all. He was first appointed Chairman of the Committee on Correspondence on St. John's Day, December, 1857, and continued until St. John's Day, December 27, 1862, on which day he took his station as Right Worshipful Junior Grand Warden. On December 27, 1875, he was again appointed Chairman of the Committee on Correspondence, and continued to hold that appointment until the time of his death, so that he served in that important position nearly twenty-five years.

Some idea of the volume of Masonic work done by Brother VAUX as Chairman of the Committee on Correspondence, may be formed from the report of that

Committee for the year ending St. John's Day, 1894, which contained three hundred and thirty-nine pages. In that report, as in his former reports, Brother Vaux thoroughly digested the proceedings of the several Grand Lodges, expressing his agreement with most of the work which was done, and his disapproval, in plain Masonic language, of such acts as he considered unmasonic. The labor bestowed by Brother Vaux annually in the consideration of the reports of the various Grand Lodges may be truly styled the work of a year. He read the various reports as he received them, marked such parts as required notice, and then wrote out his views by his own hand, thus adding laborious physical to intense mental labor. It is doubtful whether this Grand Lodge will ever again be honored by a member who will possess the knowledge, the disposition, and the ability, and who will give the time required to make so exhaustive a research and comparison of the views of the different Grand Lodges, as this Grand Lodge was annually favored with, in the report of the Committee on Correspondence written by Brother Vaux. There is, however, this satisfaction, which the Brethren have, notwithstanding the great loss they have suffered, and that is that nearly all of the important questions upon which Grand Lodges differed have been thoroughly discussed and union obtained on many of them, while the differences are plainly marked and fully understood on both sides.

One of the most difficult and occasionally exasper-

ating questions was that which concerned the status of a rejected applicant. Brother VAUX vigorously supported the law of this Grand Lodge, that a rejection cannot be removed except by the Lodge which made it, or, to put the phrase in short form, that a rejection is perpetual and can be removed only by the Lodge in which it was made. There can be no doubt of the consistency of this view. He insisted upon it strenuously, and this Grand Lodge has on frequent occasions enforced it. The regulations of other Grand Lodges are that an objection shall cease to be of any effect at a certain time after it is made, as six months, a year, or other length of time. The power of these Grand Lodges to make and enforce a regulation of that kind was admitted, although Brother VAUX strenuously denied the Masonic lawfulness of such a rule. With two such rules prevailing conflicts are unavoidable, but the remedy has been easy to find and as easy to apply. It is now the established rule of this Grand Lodge that if any person has been rejected by any Lodge under its jurisdiction, and shall afterwards be approved and initiated in a Lodge of another jurisdiction without having the objection removed, neither this Grand Lodge nor any of its subordinate Lodges will give Masonic recognition to the person thus initiated. Controversies concerning the application of this remedy by the Grand Lodge of Pennsylvania have arisen and have been always settled to the satisfaction of this Grand Lodge. We deny no powers of other Grand

Lodges, and we will not suffer our law to be violated with impunity.

Another question frequently discussed was that of public installations. It is well known that this Grand Lodge has always firmly declared that none of the work of the Lodge-room shall be done in public. Upon this point Brother VAUX wrote frequently and forcibly, pointing out the differences between public ceremonies done by a Lodge, such as laying the cornerstone of a building, and the secret, and therefore mysterious work of a Lodge, as a Lodge, in a Lodge-room. The taste for public display was no doubt generated by the public exhibitions of other bodies, which, although composed of Masons, were not part of the original body of Freemasonry, which we, in Pennsylvania, are taught ends at the seventh or Royal Arch degree; and while this Grand Lodge disclaims any intention of derogating from any other bodies any of the rights, privileges, forms, and ceremonies which they possess and practise, yet this Grand Lodge insists that those forms, practices, and ceremonies which are of a public nature, do not belong to the original plan of Freemasonry, and that this Grand Lodge will not suffer itself to be misled into following those practices which pertain exclusively to other bodies, of which the public installation of officers is one of the most conspicuous. Likewise Brother VAUX insisted that the law of this Grand Lodge did not countenance public parading in frequent and promiscuous public cere-

monies. He insisted that it was the secrecy and exclusiveness of Masonic bodies which invested them with their mystery, and secured and maintained that position in the community which made Freemasonry dignified and respected everywhere. This Grand Lodge owes much to Brother VAUX for the position which it holds in the community, and it was by his resolution and emphatic protest against public displays that he aided in creating and preserving that position.

The Grand Representative System was another matter, which, although of comparatively modern growth, was soon discovered by Brother VAUX to be fraught with danger to the harmony which should exist between the Grand Lodges, by creating disputes and contentions upon mere questions of etiquette, which did not affect the Landmarks of Freemasonry or the rights and privileges of the Brethren.

In his report made in December, 1861, Brother VAUX said, "We take leave most respectfully to suggest that a system of permanent grand representation between any of the Right Worshipful Grand Lodges of the United States and the various Right Worshipful Grand Lodges of Europe may be of doubtful propriety. Of this system itself we are by no means an advocate. Representation of one Grand Lodge to another in special cases and for particular purposes is no doubt Masonic and beneficial. Then the object to be attained is special, the duty circumscribed, the responsibility fixed. In such cases we believe good

may be produced. But a representation without object or purpose, only to co-relate jurisdictions, to mark Masonic respect, to indicate friendly relations between Grand Lodges, is not essential to Masonic interest, to say the least."

Controversies concerning the persons who should be appointed representatives, and the right to object to them, led to strained relations between several Grand Lodges. This Grand Lodge suffered but little in this respect; but it did have at least one unpleasant episode, and, for the purpose of avoiding any more, it was resolved that the system should be abolished, so far as this Grand Lodge is concerned. This action was taken with the approval, advice, and assistance of Brother VAUX. It was thought that the system brought no advantages in return for the perils to which it subjected the entire Craft throughout the world.

While Brother VAUX's affections were set altogether upon the Grand Lodge and its mission and work, yet he was a member of other Masonic bodies, and interested in their welfare. He was a member of Harmony Chapter, No. 52, having received the Capitular Degrees on September 24, 1846. By virtue of his office as Past Grand Master, he was also a member of the Most Excellent Grand Chapter. He was also a member of Philadelphia Commandery, No. 2, Knights Templar, having been knighted on November 16, 1855.

Besides his incessant labors as Chairman of the Committee on Correspondence, he was, for several years prior to his death, the leading editorial writer of *The Keystone*, the only Masonic paper published within the jurisdiction of this Grand Lodge. Brethren who have had the pleasure of reading his articles, could hardly fail to know who wrote them ; they were so original, bold, independent, and convincing.

Brother VAUX was a member of the Bar Association of the State of Pennsylvania, and also a member of the American Bar Association, serving in high offices in the latter body. He was always present at gatherings of lawyers, and was the centre of a witty, bright, and intellectual company of conversationalists.

He was also prominent in public politics, and held several important public offices. Immediately upon his admission to the bar, and before he was of full age,—that is, in April, 1837,—he was sent to London as a bearer of despatches to the American Minister, the Honorable Andrew Stevenson. On his arrival there he was made a member of the legation, and after a short term of service he resigned to visit the continent of Europe, and returned to his native land in 1839. He was Recorder of the city of Philadelphia for seven years, commencing in 1841, and a member of the Board of Controllers of the public schools. He was an Inspector of the Eastern State Penitentiary from January, 1842, until the time of his death, serving over fifty-three years in that im-

portant position, during which time he wrote more literature on the subject of prison management than perhaps any other person who has written on that subject.

He was also a member of the Board of Directors of Girard College from 1858 to 1866, and from 1884 until the time of his death. In all these public bodies he took the deepest interest in their affairs, and gave an active and efficient service, leaving an impress upon them which will not soon be forgotten. He was Mayor of the city from May, 1856, for two years, and announced views concerning the proper form of municipal government, which he enforced by his speeches and writings, and he lived to see them adopted nearly thirty years afterwards in the present city charter. He served in the United States Congress in the years 1890 and 1891, and was a conspicuous member of that august and honorable assembly.

He was taken from us at a time when his mental vigor was unimpaired, although he had reached the ripe age of more than seventy-eight years. During all his life he was active, vigilant, and industrious, and when principles were at stake, firm and combative. As I have before said, this Grand Lodge has been honored in the one hundred and sixty-five years of its existence with Grand Masters who were learned, able, and active in the dissemination of Masonic light, but no one of them has shed more lustre upon this Grand Lodge and Freemasonry in general, than he whose

death we so much lament and whose memory we now celebrate.

Brother WILLIAM B. HACKENBURG said,—

After the eloquent tribute from Right Worshipful Past Grand Master ARNOLD, it might be considered presumption to add anything to his beautiful picture of the life and services of our lamented Brother VAUX, but an association of more than fifteen years prompts me in offering a word to the memory of one whom I esteemed and admired far beyond the ordinary ties of friendship. During that long period I was frequently in his company; there was always something to be learned from his great fund of thought and knowledge, and each time it seemed as if there was some new quality in Brother VAUX to admire. He possessed a most lovable disposition, and an irresistible magnetism that endeared him to his friends and associates. His great labors for the Masonic World were of the highest value, and were always attended with important results to the great body of Masons, but to this Grand Lodge his work on the Committee of Correspondence and his services on the Committee on Appeals, upon which he served twenty-five years, eighteen of which he was its Chairman, were invaluable; he had but one conception of right, justice, and mercy; he was ever ready and fearless in their advocacy when worthily deserved; he gave every case that came to the Committee, no matter

how great or trivial the cause, his earnest thought, sound and mature judgment. He knew but one Masonry, that was traditional Masonry pure and simple, as it has been handed down to us from generation to generation, with all its ancient usages, customs, and Landmarks. He was the inveterate foe of innovations of every kind; he fought them with his well-known vigor and earnestness.

Our Right Worshipful Brother ARNOLD has given us such a complete history of his Masonic life and his great work in the cause to which he was so ardently attached, that no word can be uttered that would not now be superfluous.

Let us endeavor to emulate the example of the well-spent life of our dear Brother by an adherence to Ancient Masonry, by the practice of right and justice to all men, and by the faithful performance of our duties of citizenship; then we can always proudly say we are following the Masonry of RICHARD VAUX.

Brother HACKENBURG read resolutions adopted by the Committee on Appeals expressing their regard and respect for their late Chairman Brother VAUX, and also read the following letter from Brother GEORGE W. GUTHRIE:

PITTSBURGH, May 28, 1895.

MY DEAR SIR AND BROTHER:

I am sorry that I will not be able to be present at the meeting of the Committee of Appeals, called for Wed-

nesday, June 5, 1895. I would like to attend, so as to join with the other members in paying a personal tribute to the memory of our deceased Brother Past Grand Master RICHARD VAUX. None who knew him loved and esteemed him more highly than I did, and no one will cherish his memory longer and more lovingly than I will.

Every member of the Fraternity, not only in Pennsylvania, but throughout the world, owes a debt of gratitude to Brother VAUX. He loved the Fraternity with a sincere love, and gave to its service a learning and ability which was certainly not excelled, if equalled, by any. Wise in judgment, sincere in purpose, and fearless in the assertion and defence of his convictions, he had acquired and deserved the trust and confidence of all.

Let his judgments and decisions stand as his memorial: no better one can be found.

Fraternally yours,

GEO. W. GUTHRIE.

Grand Chaplain Brother HENRY S. GETZ said,—

Right Worshipful Grand Master, there are occasions when the voice fails to give utterance to the feelings of the heart, and such, I desire to say, is my experience at the present time. But having known Brother Past Grand Master VAUX for many years, and having been honored by him twenty-six years ago last St. John's

Day by an appointment as Grand Chaplain of the Grand Lodge, which position has been perpetuated to the present by those who have succeeded him in office, it seems eminently proper for me to say a few words about him. I do not want to shed a tear at his death, for, as we believe in the resurrection of the dead, I would rather plant a sprig of acacia on his grave as an outward and visible sign and token of the immortality which by and by will be shared by him and us alike, supplanting the separation, with its poignant grief, that comes alike to all.

“An honest man is the noblest work of God.” Such was Brother VAUX. Firm in the right, true to his convictions, unswerving in his maintenance of the Ancient Landmarks of the Fraternity, planting himself against the everlasting rock of truth, to each and every assailant that approached him he could say, in the language of one of Sir Walter Scott’s heroes,—

“Come one, come all,
This rock shall fly
From its firm base
As soon as I.”

I well remember when in his official capacity he presided at the laying of the corner-stone of this Temple, Brother CUNNINGTON with his well-disciplined choir of a hundred or more voices sang that grand old hymn,—

"Jerusalem the golden!
With milk and honey blest;
Beneath thy contemplation
Sink heart and voice opprest."

Gavel in hand, keeping time with the choristers in the enthusiasm of the occasion, his voice joined in the exultant song that led the thoughts to that better land beyond, and to the temple not made with hands eternal in the heavens. Shall we lament his departure? Shall we mourn his absence from our meetings? Shall we grieve that here below we see him no more? Yes, all this we may. It would be surpassingly strange if we did not. The manliness of the man, the noble mien, the erect frame, the steady and measured tread, the cordial greeting and social bearing, the overflowing impetuosity of language, the genial exuberance of a steadfast friendship, all this and more we miss; but "Jerusalem the golden!" of which he sung is a fact; in the future, it is true, and yet a fact, and thitherward may we all wend our way and meet him there. A sweeter song we cannot sing; a more blissful end we cannot experience. Others have referred to his character as a *Mason*. This small tribute of my estimation of him as a *man* I pay with a full heart and a grateful acknowledgment of those undying virtues which go to make up a manhood distinguished as well for its sterling qualities as for its practical bearing upon those with whom he was associated.

The following communication from the Grand Lodge of Maryland was read :

GRAND LODGE A. F. AND A. MASONS OF MARYLAND.

BALTIMORE, May 14, 1895.

The Grand Lodge A. F. and A. M. of Maryland proffers to the Grand Lodge F. and A. M. of Pennsylvania fraternal condolence upon the demise of Right Worshipful Past Grand Master RICHARD VAUX.

In ripe learning, long and faithful service, broad and catholic views, amiable and loving regard for his fellows, and in all that goes to make up the good man and true Mason, our Brother was fairly entitled to rank as the "first Mason of the Republic."

The record of his long and well-spent life constitutes an object-lesson worthy of the admiration and emulation of the Craft wheresoever dispersed. It is ordered that a copy of this minute be transmitted to the Right Worshipful Grand Master of Pennsylvania, and that a page be inscribed in the Proceedings of this Communication in affectionate remembrance of our deceased Brother.

JACOB H. MEDAIRY,

Grand Secretary.

A communication was received from Lodge No. 419 enclosing a eulogy prepared by Past Master Brother JOSEPH W. CLYMER, of that Lodge, on our late Past Grand Master Brother RICHARD VAUX, which was ordered to be noted and filed.

A complaint was received from Brother J. P. McCORD, Past Master of Lodge No. 219, against the action of the Worshipful Master of that Lodge in allowing the petition of a rejected applicant to be withdrawn when an oral objection had been made, which was referred to the Committee on Appeals.

An appeal was received from J. F. ULMER from the action of Lodge No. 292 in suspending him from membership for non-payment of dues after he had been made a life member in said Lodge, thereby exempting him from all dues, which was referred to the Right Worshipful Grand Master, with power to act.

A communication was received from J. S. McD., of late Lodge No. 452, praying to be restored to good Masonic standing, which was granted.

A communication was received from J. C. M., of late Lodge No. 251, praying to be restored to good Masonic standing, which was granted.

A petition for a Warrant for a Lodge to be held at the City of Philadelphia was read, and referred to the Grand Officers, with power to act.

A petition for a Warrant for a Lodge to be held at the City of Philadelphia was read, and referred to the Grand Officers, with power to act.

A petition for a Warrant for a Lodge to be held at Pittsburgh, in the County of Allegheny, was read, and referred to the Grand Officers, with power to act.

A petition for a Warrant for a Lodge to be held at Evans City, in the County of Butler, was read, which was ordered to be returned to be put in proper form.

The Right Worshipful Grand Master announced the following appointments to fill the vacancies caused by the death of Right Worshipful Past Grand Master Brother RICHARD VAUX:

Brother EZRA S. BARTLETT, Trustee of the Title to the Masonic Temple and other Real Estate of the Grand Lodge.

Right Worshipful Past Grand Master Brother MICHAEL ARNOLD, Chairman of the Committee on Correspondence.

Brother ABRAHAM M. BEITLER, Committee on Appeals, with Brother WILLIAM B. HACKENBURG, as Chairman of the Committee.

Right Worshipful Past Grand Master, Brother J. SIMPSON AFRICA, Committee on revision of the Ahiman Rezon.

The Right Worshipful Grand Master also announced the appointment of Brother MATTHEW M. MACMILLAN, of Mahanoy City, as District Deputy Grand Master for the County of Schuylkill.

Right Worshipful Deputy Grand Master, Brother WILLIAM J. KELLY, offered the following resolution, which was adopted:

Resolved, That so much of the resolution adopted at the Quarterly Communication in December, 1894, as relates to printing and distributing the Ahiman Rezon to Subordinate Lodges, be, and is hereby, rescinded.

Right Worshipful Grand Treasurer Brother THOMAS R. PATTON announced that he had appointed Brother JOHN JAY GILROY a Trustee of the Thomas R. Patton Memorial Charity Fund to fill the vacancy caused by the death of Brother WILLIAM ALLISON COCHRAN.

Grand Lodge closed in harmony at 9 o'clock 20 minutes P.M.



The image shows a handwritten signature in black ink. The signature reads "Michael C. Fisher" on the top line and "Grand Secretary" on the bottom line, all written in a flowing cursive script. The entire signature is enclosed within two concentric ovals. The inner oval encloses the word "Grand" and the outer oval encloses the full name "Michael C. Fisher".

Grand Lodge of Pennsylvania.

QUARTERLY COMMUNICATION.

Held at Philadelphia, September 4, A.D. 1895, A.L. 5895.

PRESENT:

Bro. MATTHIAS H. HENDERSON	<i>R. W. Grand Master.</i>
" WILLIAM J. KELLY . . .	<i>R. W. Deputy Grand Master.</i>
" HENRY W. WILLIAMS . . .	<i>R. W. Senior Grand Warden.</i>
" GEORGE E. WAGNER . . .	<i>R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
" JOHN A. PERRY . . .	<i>As Deputy Grand Secretary.</i>
" GEORGE W. KENDRICK, Jr.	<i>Senior Grand Deacon.</i>
" GEORGE D. MOORE . . .	<i>Junior Grand Deacon.</i>
" THOMAS S. WOODBURY . .	<i>Grand Chaplain.</i>
" WILLIAM B. MEREDITH . .	
" THOMAS F. WELLS . . .	
" DAVID C. AINEY . . .	
" LAIRD H. BARBER . . .	
" THADDEUS S. ADLE . . .	
" ANDREW J. KAUFFMAN . .	
" CHARLES E. RIGGS . . .	
" B. LATROBE MAURER . . .	<i>D. D. Grand Masters.</i>
" WILLIAM J. TRANSUE . . .	
" MATTHEW M. MACMILLAN . . .	
" ELBERT P. JONES . . .	
" JOHN K. HAYS . . .	
" BOYD G. STEEL . . .	
" CALEB C. THOMPSON . . .	
" MYRON PARK DAVIS . . .	
" GEORGE B. WELLS . . .	
" J. HENRY WILLIAMS . . .	<i>Grand Stewards.</i>

Bro. WILLIAM R. FRAZIER . . .	<i>Grand Marshal.</i>
" JOHN SLINGLUFF . . .	<i>Grand Sword Bearer.</i>
" WILLIAM T. REYNOLDS . . .	<i>Grand Pursuivant.</i>
" WILLIAM A. SINK . . .	<i>Grand Tyler.</i>
" SAMUEL C. PERKINS . . .	
" MICHAEL NISBET . . .	
" CONRAD B. DAY . . .	
" JOSEPH EICHBAUM . . .	
" J. SIMPSON AFRICA . . .	
" MICHAEL ARNOLD . . .	

R. W. Past Grand Masters.

Ninety-three Lodges represented.

Grand Lodge opened in ample form at 7 o'clock P.M.

A communication was received from Lodge No. 413 preferring charges against Lodge No. 594 for receiving and acting upon the petition of ALVIN E. FRANTZ, who resides nearer to Lodge No. 413 than to Lodge No. 594, without making the inquiry of Lodge No. 413 required by Article XXI., Section 8, of the Ahiman Rezon, which was referred to the Committee on Appeals.

The Commissioners of the Sinking Fund made the following report, which was ordered to be entered and filed :

To the Right Worshipful Grand Lodge of Pennsylvania:

The Commissioners of the Sinking Fund respectfully present the following report of the Fund from the close of the last fiscal year, November 15, 1894, to August 31, 1895, inclusive :

The balance of cash on hand November 15, 1894, as appears by the Annual Report, presented to Grand Lodge at the Quarterly Communication, De- cember 5, 1894, was	\$4,525.14
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They have received since:

From proceeds of sundry securities sold or exchanged for Masonic Temple Redemption Loan presented for redemption and including premiums and adjustment of interest . . .	\$204,962.28
Sundry interest collected . . .	11,503.90
Total	\$220,991.32

And they have paid:

For securities purchased, to wit:

1894.

Nov. 28. \$1000 W. Penna. R. R. Bond	\$1,025.00
Dec. 26. \$1000 Easton & Amboy . .	1,081.25
	\$2,106.25
For sundry certificates Masonic Temple Redemption Loan purchased or redeemed on presentation pursuant to notice	32,006.47
For cash paid Grand Lodge for redemption of loan	185,000.00
State tax on Allegheny Valley R. R. Bonds	234.00
Difference of interest in exchange of securities	53.83
Cab-fare in removing securities . . .	1.50
	\$219,402.05
Balance	1,589.27
	\$220,991.32

The cash balance is deposited as follows:

In Commonwealth Title Insurance Co.	\$1,370.67
In Fidelity Insurance Trust and Safe Deposit Co.	218.60
	\$1,589.27

In addition the Commissioners had on hand August 31 1895, the following:

Lehigh Valley cons'd 4½'s	\$2,000
Philadelphia & Erie 5's	1,000
Pittsburgh, Shenango & Lake Erie 5's	20,000
160 shares of Pittsburgh, Shenango & Lake Erie stock, par value \$50.	

The balance of the call for redemption on the 31st of August amounted to about \$203,000, which the Grand Lodge was in ample funds to pay when presented.

Upward of \$100,000 has been presented for redemption and paid since the 1st of September inst.

Fraternally submitted on behalf of the Commissioners,

SAMUEL C. PERKINS,

President.

September 4, 1895.

The Committee on Appeals made the following report, and the resolution attached thereto was adopted:

PHILADELPHIA, September 4, 1895-5895.

To the Right Worshipful Grand Lodge:

The Committee on Appeals, to whom was referred the application of Mt. Carmel Lodge, No. 378, asking for the removal of the expulsion of D. J. L., who was expelled therefrom April 15, 1886, for unmasonic conduct, respectfully report:

The Lodge has given satisfactory reasons for its request, which should be granted.

The Committee offer the following:

Resolved, That the application of Mt. Carmel Lodge No. 378, for the removal of the expulsion of D. J. L., be granted, and he is hereby restored to good Masonic standing.

Fraternally submitted,

WM. B. HACKENBURG,

For the Committee.

The Committee on Library made the following report, which was ordered to be entered and filed:

Right Worshipful Grand Master:

On behalf of Brother WYCKOFF, Chairman of the Committee on Library, who is absent from the city, I desire to state that the Committee are at work on the publishing of the reprint of the Minutes and Proceedings of the Grand Lodge. They have commenced with the earliest minute-book in the possession of the Grand Lodge, and the work will be published in volumes of five hundred pages each, and when completed every member can have as full a record of the proceedings of the Grand Lodge as can be found in the office of the Grand Secretary. They will be sold at a price that will just pay the cost of issuing them. The first volume will be issued before the next Communication of the Grand Lodge, and in the mean time the Committee on Library will issue a circular to the members soliciting their subscriptions.

JOSHUA L. LYTE,
For the Committee.

The Right Worshipful Grand Secretary made the following report, which was ordered to be entered and filed:

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:

The Grand Secretary respectfully presents his Annual Report of Lodges and Membership of this Masonic jurisdiction for the year ending on Saint John's Day, December 27, 1894-5894:

Number of Lodges December 27, 1893	414
Constituted in 1894	2
Reorganized (No. 445 and No. 447)	2
Number of Lodges December 27, 1894	418

Number of Members December 27, 1893	47,395
Correction of errors in General Returns for the year 1893	16
Admitted in 1894	453
Initiated in 1894	2,433
	50,297
Suspended and expelled	706
Resigned	371
Deceased	748
	1,825
Number of Members December 27, 1894	48,472

Increase of Membership during the year 1,061

Fraternally submitted,

MICHAEL NISBET,

Grand Secretary.

The Right Worshipful Grand Secretary, Brother MICHAEL NISBET, reported that Lodge No. 438, which became suspended for delinquency in making its General Return for 1894, had made its Return, and its suspension was thereby removed.

A communication was received from J. L. Moss, of New York City, offering to sell an oil painting now hanging in the Grand Lodge Room in the East for five thousand dollars, when, on motion, it was

Resolved, That the receipt of the communication be acknowledged, and the offer declined.

A communication was received from L. G. S., formerly a member of Lodge No. 338, requesting Grand Lodge to restore him to good Masonic standing, which was refused.

A communication was received from C. C. S., formerly a member of Lodge No. 338, requesting Grand Lodge to restore him to good Masonic standing, which was refused.

A communication was received from Lodge No. 21 appealing from the action of Lodge No. 216 in the case of W. S. C., which was referred to the Committee on Appeals.

A petition for a Warrant for a Lodge to be held at the city of Philadelphia was read, and referred to the Grand Officers, with power to act.

Grand Lodge closed in harmony at 8 o'clock 15 minutes P.M.



The image shows a handwritten signature in black ink. The name "Michael Fisher" is written in a flowing cursive script. Below the name, the word "Grand" is enclosed in a small, thin-lined oval. To the right of the oval, the word "Secretary" is written in a similar cursive style. A large, sweeping flourish or underline starts from the end of the "F" in "Fisher" and extends to the right, ending under the "S" in "Secretary".

Grand Lodge of Pennsylvania.

GRAND LODGE OF EMERGENCY.

Held at Philadelphia, September 7, A.D. 1895, A.L. 5895.

Bro. MATTHIAS H. HENDERSON	<i>R. W. Grand Master.</i>
" WILLIAM J. KELLY . . .	<i>R. W. Deputy Grand Master.</i>
" GEORGE E. WAGNER . . .	<i>R. W. Junior Grand Warden,</i> Acting <i>R. W. Senior Grand Warden.</i>
" JOHN S. STEVENS . . .	<i>Acting R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
" JOHN A. PERRY . . .	<i>As Deputy Grand Secretary.</i>
" Rev. JOHN S. J. McCON- NELL, D.D.	<i>Grand Chaplain.</i>
" HIBBERT P. JOHN . . .	<i>Senior Grand Deacon.</i>
" GEORGE D. MOORE . . .	<i>Junior Grand Deacon.</i>
" SAMUEL W. WRAY . . .	<i>Grand Stewards.</i>
" WILLIAM STEFFE . . .	
" WILLIAM R. FRAZIER . .	<i>Grand Marshal.</i>
" JOHN SLINGLUFF . . .	<i>Grand Sword Bearer.</i>
" WILLIAM T. REYNOLDS .	<i>Grand Pursuivant.</i>
" WILLIAM A. SINN . . .	<i>Grand Tyler.</i>
" MICHAEL NISBET . . .	
" CONRAD B. DAY . . .	<i>R. W. Past Grand Masters.</i>
" MICHAEL ARNOLD . . .	
" THADDEUS S. ADLE . . .	
" JOHN K. HAYS . . .	<i>D. D. Grand Masters.</i>

Twenty-one Lodges represented.

Brother CHARLES BELCHER, Most Worshipful Grand Master of New Jersey, and Brother AUSTEN H. McGREGOR, Senior Grand Deacon of New Jersey, honored Grand Lodge with their presence.

Grand Lodge opened in ample form at 4 o'clock 10 minutes P.M.

The Right Worshipful Grand Master stated that he had called this meeting for the purpose of exercising his prerogative by making SAMUEL B. HUEY a Mason at sight.

An Entered Apprentice Masons' Lodge was opened, when SAMUEL B. HUEY was introduced and received the first degree in Masonry.

The Entered Apprentice Lodge closed, and a Fellow Craft Masons' Lodge opened, when SAMUEL B. HUEY was again introduced, and passed to the degree of a Fellow Craft Mason.

The Fellow Craft Lodge closed, and a Master Masons' Lodge opened, when SAMUEL B. HUEY was introduced the third time and raised to the sublime degree of a Master Mason.

Grand Lodge closed in harmony at 6 o'clock 20 minutes P.M.

A handwritten signature in black ink, reading "Michael Nisbet", is enclosed within a decorative oval border. Below the name, the word "Grand Secretary" is written in a cursive script, also enclosed within the same oval border. The entire signature is written in a flowing, cursive hand.

Grand Lodge of Pennsylvania.

QUARTERLY COMMUNICATION.

Held at Philadelphia, December 4, A.D. 1895, A.L. 5895.

P R E S E N T:

Bro. MATTHIAS H. HENDERSON	<i>R. W. Grand Master.</i>
" WILLIAM J. KELLY . . .	<i>R. W. Deputy Grand Master.</i>
" HENRY W. WILLIAMS . . .	<i>R. W. Senior Grand Warden.</i>
" GEORGE E. WAGNER . . .	<i>R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
" JOHN A. PERRY . . .	<i>As Deputy Grand Secretary.</i>
" Rev. HENRY S. GETZ . . .	
" Rev. JOHN S. J. McCON-	
NELL, D.D.	
" Rev. J. GRAY BOLTON,	
D.D.	
" REV. GRAFTON T. REY-	
NOLDS	
" GEORGE W. KENDRICK, JR.	<i>Senior Grand Deacon.</i>
" GEORGE D. MOORE . . .	<i>Junior Grand Deacon.</i>
" J. HARRIS MUSSINA . . .	
" ALFRED WELDON . . .	
" WILLIAM R. FRAZIER . .	<i>Grand Stewards.</i>
" JOHN SLINGLUFF . . .	<i>Grand Marshal.</i>
" WILLIAM T. REYNOLDS .	<i>Grand Sword Bearer.</i>
" WILLIAM A. SINN . . .	<i>Grand Pursuivant.</i>
" SAMUEL C. PERKINS . .	<i>Grand Tyler.</i>
" MICHAEL NISBET . . .	
" SAMUEL B. DICK . . .	
" CONRAD B. DAY . . .	
" JOSEPH EICHBAUM . . .	
" J. SIMPSON AFRICA . .	
" MICHAEL ARNOLD . . .	

R. W. Past Grand Masters.

Bro. THADDEUS S. ADLE . . .	} <i>D. D. Grand Masters.</i>
" ELBERT P. JONES . . .	
" DAVID C. AINEY . . .	
" EZRA C. DOTY . . .	
" CHAS. S. VANDEGRIFT . .	
" THOMAS F. WELLS . . .	
" GEORGE R. MCCREA . .	
" G. HENRY SHIRK . . .	
" IRVIN McFARLAND . . .	
" ALEXANDER ELLIOTT . .	
" JOHN W. FARNSWORTH . .	
" CHARLES E. RIGGS . . .	
" JAMES W. BROWN . . .	
" WILLIAM D. WHITE . . .	
" WILLIAM L. GORGAS . .	
" B. LATROBE MAURER . .	
" J. LEWIS RAKE	
" WILLIAM J. TRANSUE . .	
" ULYSSUS S. STROUSS . .	
" WILLIAM H. SLACK . . .	
" JOHN D. CARR	
" WILLIAM B. MEREDITH . .	
" WALTER D. CLARK . . .	
" MYRON PARK DAVIS . . .	
" DAVID A. SAWDEY . . .	
" CALEB C. THOMPSON . . .	
" CHARLES L. WHEELER . .	
" WILSON I. FLEMING . . .	
" LAIRD H. BARBER	
" MATTHEW M. MACMILLAN .	
" JOHN K. HAYS	
" BOYD G. STEEL	

Two hundred and forty-eight Lodges represented.

Brother CLINTON F. PAIGE, Most Worshipful Past Grand Master of the Grand Lodge of New York, honored Grand Lodge with his presence.

Grand Lodge opened in ample form at 10 o'clock 10 minutes A.M.

This being the time designated by the Ahiman Rezon for the election of Officers to serve during the ensuing Masonic year commencing on St. John's Day next, the Right Worshipful Grand Master was pleased to appoint tellers, who having reported, the Right Worshipful Grand Master declared the following Brethren duly elected:

R. W. Grand Master.

Brother MATTHIAS H. HENDERSON.

R. W. Deputy Grand Master.

Brother WILLIAM J. KELLY.

R. W. Senior Grand Warden.

Brother HENRY W. WILLIAMS.

R. W. Junior Grand Warden.

Brother GEORGE E. WAGNER.

R. W. Grand Treasurer.

Brother THOMAS R. PATTON.

R. W. Grand Secretary.

Brother MICHAEL NISBET.

The Trustees of the Girard Bequest made the following report, and the resolution attached thereto was adopted:

To the Right Worshipful Grand Lodge of Pennsylvania:

The Trustees of the Girard Bequest respectfully report that they have received during the fiscal year ending November 15, 1895:

From Interest on Investments	\$2742.00
" " " Deposits	<u>17.28</u>
	\$2759.28

To which add balance November 15, 1894, per Report of the Finance Committee	<u>708.73</u>
	\$3468.01

They have paid during the same period:

Orders for the use of the Stephen Girard Charity Fund	\$1900.00
For rent of safe in Fidelity Company	<u>5.00</u>
	1905.00

Leaving a balance November 15, 1895, of . . \$1563.01
on deposit in the Pennsylvania Company for Insurances on Lives
and Granting Annuities.

Since the close of the fiscal year, Order No. 4 (\$700), for the Stewards, has been presented and paid November 26, 1895.

Their accounts and the securities of the Trust have been examined by the Finance Committee and found correct.

There has been no change in the investments during the year, and the total amount of the fund, at the par value of the securities, is \$63,200, as per schedule annexed.

SCHEDULE OF SECURITIES.

Masonic Temple Redemption Loan, 4 per cent. (10 Certificates Nos. 37 to 46, \$5000 each, and 2 Certificates, Nos. 186 and 187, \$1000 each) . .	\$52,000.00
Lehigh Coal and Nav. Co. Gold Loan, 6 per cent.	8,000.00

West Penna. R. R. (Pittsburgh Branch) 6 per cent.

Bonds	\$1,200.00
10 Shares Continental Pas. Rwy. Stock, 6 per cent.	1,000.00
Phila. & Reading Terminal 6 per cent. Bond .	1,000.00

The annual income of the fund, exclusive of interest on deposits, is \$2742.00.

The Trustees recommend the adoption of the following resolution :

Resolved, That the sum of two thousand six hundred dollars be, and the same is hereby, appropriated to the Stewards of the Stephen Girard Charity Fund for the year ending December, 1896, to be drawn for in the usual manner.

SAMUEL C. PERKINS,
JOHN L. THOMSON,
ALEXANDER H. MORGAN,
A. W. HOOPES,
ELLSWORTH H. HULTS.

Trustees.

PHILADELPHIA, December 4, 1895.

The Trustees of the Thomas R. Patton Memorial Charity Fund made the following report, which was ordered to be entered and filed :

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons :

The Trustees of the Thomas R. Patton Memorial Charity Fund respectfully submit the following report for the fiscal year ending with the 15th day of November, A.D. 1895, A.L. 5895 :

INCOME ACCOUNT.—RECEIPTS.

1894.

Nov. 16. Balance on hand	\$1612.65
“ 28. Interest on \$2000 Philadelphia & Atlantic City R. W. Co.’s	
5’s, due Nov. 1	50.00

1895.		
Jan. 16. Interest on \$6000 Schuylkill River E. S. 5's, due Dec. 1 . . .	\$150.00	
" 16. Interest on \$5000 L. V. R. W. Co. 4½'s, due Jan. 1 . . .	112.50	
" 16. Interest on \$35,000 Columbus and Cincinnati Midland R. R. 4½'s, due Jan. 1 . . .	787.50	
" 16. Interest on deposit in the Union Trust Co., to Dec. 1, 1894 . . .	17.04	
" 16. From THOMAS R. PATTON, Treasurer of Bursars, unexpended appropriation for 1894	37.28	
April 1. Interest on \$1000 P. & R. R. R. 5's, due April 1	25.00	
" 5. Interest on \$5000 P. & E. R. R. 4's, due April 1	100.00	
June 4. Interest on \$3000 Phila. & Atlantic City R. W. Co.'s 5's, due May 1	75.00	
" 4. Interest on \$6000 Schuylkill River E. S. 5's, due June 1	150.00	
July 1. Interest on \$35,000 C. & C. Midland R. R. 4½'s, due July 1	787.50	
" 1. Interest on \$5000 L. V. R. W. 4½'s, due July 1	112.50	
" 1. Interest on deposit in The Union Trust Co., to June 1, 1895 . . .	13.86	
Oct. 8. Interest on \$1000 P. & R. R. R. 5's, due Oct. 1	25.00	
" 11. Interest on \$5000 P. & E. R. R. 4's, due Oct. 1	100.00	
		\$4155.83

PAYMENTS.

To the Treasurer of the Bursars, appropriations as follows:

1895.

Jan.	2.	For the quarter ending March 31	\$375.00
Apr.	1.	" " " June 30	375.00
July	1.	" " Sept. 30	375.00
Oct.	7.	" " Dec. 31	<u>375.00</u>
			\$1500.00
Jan.	22.	Passed to Principal Account for the purchase of a \$1000 bond, Phila. & Atlantic City R. W. 5s, May and November .	1030.00
Aug.	22.	Passed to Principal Account for the purchase of a \$1000 mort- gage in the 26th Ward, Phila- delphia, $5\frac{4}{10}$'s	1000.00
Nov.	15.	Balance on deposit in The Union Trust Company	<u>625.83</u>
			\$4155.83

The securities belonging to the Fund amounted, at the close of the last fiscal year, November 15, 1894, at par, to . . . \$54,000.00

There have been added during the year just closed :

A bond of the Phila. & Atlantic City R. W. Co.'s 5's, May and November, of the par value of	1,000.00
A mortgage in the 26th Ward, Phila-delphia, $5\frac{4}{10}$'s, April and August . . .	<u>1,000.00</u>
Total amount of securities November 16, 1895, at par value	\$56,000.00

The accounts of the Trustees were submitted to and audited by the Committee on Finance, who approved the same. The securities deposited in a private box in the vaults of the Union

Trust Company, registered in the name of the Trustees, were examined by said Committee and found correct.

J. SIMPSON AFRICA,
WILLIAM J. KELLY,
MICHAEL ARNOLD,
PETER BOYD,

Trustees.

PHILADELPHIA, December 4, 1895.

The Commissioners of the Sinking Fund made the following report, which was ordered to be entered and filed :

To the Right Worshipful Grand Lodge of Pennsylvania:

The Commissioners of the Sinking Fund respectfully present their Twenty-second Annual Report :

The balance of cash on hand November 15, 1894, as appears by their Twenty-first Annual Report, presented to the Grand Lodge at the Quarterly Communication, December 5, 1894, was \$4,525.14
They have received since :

From Grand Lodge through the Grand Treasurer 20,000.00

And interest as follows :

On Masonic Loan	. . . . .	\$946.00
“ Meadville School 4’s, and City 4’s	. . . . .	428.52
“ North Penna. R. R. 7’s	. . . . .	280.00
“ Delaware & Bound Brook 7’s	. . . . .	140.00
“ Pittsburgh, Shenango & Lake Erie 5’s	. . . . .	500.00
“ Easton & Amboy 5’s	. . . . .	425.00
“ Lehigh Valley 4½’s	. . . . .	1,995.00
“ Philada. & Erie 4’s	. . . . .	340.00
“ “ “ 5’s	. . . . .	50.00
“ Philada. & Reading Consolidated 7’s		840.00

On Pittsburgh, Youngstown & Ashtabula 5's	\$250.00
" Lehigh Coal & Nav. Gen. Mortgage 4½'s	371.25
" Phila. W. & Balt. Trust Certif. 4's	40.00
" Allegheny Valley R. R. 7 $\frac{3}{10}$'s	2,847.00
" Pittsburgh, Cin. & St. Louis 7's	140.00
" West Penn. R. R. Gold 6's	75.00
" " " " 4's	800.00
" Northern Central R. R. 6's	900.00
" " " " 5's	250.00
	<hr/>
	\$11,617.77
Interest on deposits	295.65
Total interest	<hr/> \$11,913.42

Premium and difference of interest received on exchange for Masonic Loan :

Of \$1000 Meadville School 4's	\$16.66
" 3000 Phila. & Reading 7's	717.66
" 6000 Easton & Amboy 5's	425.64
" 6000 Lehigh Valley 4½'s	
	<hr/>
	1,159.96

From Securities paid off :

\$3000 Meadville City Bonds	\$3,000.00
1000 West Penn. 6's	1,000.00
	<hr/> 4,000.00

Proceeds of Securities sold :

\$10,000 Philada. & Reading General Mortgage 4's	\$7,445.00
5,000 Philada. & Reading Consolidated 7's	6,337.50
39,000 Allegheny Valley R. R.	40,170.00
15,000 N. Central 5's \$16,537.50	
5,000 " 5's <hr/> 5,737.50	
	22,275.00

\$2,000 Pittsburgh, Cin. & St. Louis 7's	\$2,260.00
10,000 Pittsburgh, Youngstown & Ashtabula 5's	10,675.00
20,000 West Penn. 6's	20,200.00
17,000 Philada. & Erie 4's	17,510.00
11,000 Lehigh Coal & Nav. Co. 4½'s	11,522.50
6,000 North Penn. 1st Mtge. 7's	6,240.00
1,000 " " Gen'l " 7's	1,237.50
10,000 Meadville City 4's	9,850.00
2,000 Easton & Amboy 5's	\$2,195.00
4,000 Easton & Amboy 5's	4,360.00
5,000 Easton & Amboy 5's	5,487.50
	12,042.50
1,000 Philada., W. & Balt. Trust Certificate	1,027.50
2,000 Del. & Bound Brook 7's	2,500.00
1,000 Lehigh Valley 6's	1,230.00
1,000 Lehigh Val. 4½'s	\$1,020.00
12,000 " " " " 12,141.48	
6,000 " " " " 6,045.00	
7,000 " " " " 7,052.50	
1,000 " " " " 1,012.50	
2,000 " " " " 2,015.00	
	29,286.48
	\$201,808.98

	\$243,407.50

And they paid :

For \$31,350 Masonic Temple Loan, 4's	\$31,798.54
" 1,000 West Penn. R. R. 6's	1,025.00
" 1,000 Easton & Amboy 5's	1,081.25
" Tax on Allegheny Valley R. R. Bonds	234.00

For Differences in interest, etc., on exchange for Masonic Temple Loan	\$261.76
" Petty expenses	1.50
" R. W. Grand Secretary for redemption of Masonic Temple Loan	185,000.00
	<hr/>
	\$219,402.05
Balance on deposit at three per cent. in Commonwealth Title Ins. & Trust Co.	\$23,786.85
Balance on deposit in Fidelity Ins. Safe Deposit & Trust Co.	218.60
	<hr/>
	24,005.45
	<hr/>
	\$243,407.50

The fund at the close of the fiscal year, November 15, 1895, stood as follows :

Philada. & Erie 5's	\$1,000.00
Pittsburgh, Shenango & Lake Erie 5's	20,000.00
160 shares Pittsburgh, Shenango & Lake Erie, par \$50.	
Total investments at par (exclusive of the Pitts- burgh, Shenango & Lake Erie stock)	\$21,000.00
Cash	24,005.45
Making the total fund	\$45,005.45

All of the Masonic Temple Loan held by the Commissioners at the close of the last fiscal year, November 15, 1894, as well as that purchased since, has been cancelled; and all the other securities (with the exception now on hand, as above) have been sold, and \$185,000 has been paid over to the Right Worshipful Grand Secretary, to be applied to the redemption of the Loan.

The present state of the Loan will fully appear in the Report of the Finance Committee.

Since the close of the fiscal year there has been received :

Interest on the Pittsburgh, Shenango and Lake Erie 5's,

\$500.00, making the cash now in the hands of the Commissioners, \$24,505.45.

Their accounts to the close of the fiscal year, November 15, 1895, with the Securities of the Fund, have been examined by the Finance Committee and found correct.

The Certificates of Investments are on deposit in a box in the Commonwealth Title Insurance and Trust Company, in the name of the President and Treasurer of the Commissioners.

Respectfully submitted,

SAMUEL C. PERKINS,
HENRY M. DECHERT,
CHARLES M. SWAIN,
GEORGE W. HALL,
ATWOOD SMITH,

Commissioners.

PHILADELPHIA, December 4, 1895.

A communication was received from T. H. H., appealing from the action of Lodge No. 186 in expelling him from membership therein, which was referred to the Committee on Appeals.

The Committee on Appeals made the following report, and the resolution attached thereto was adopted :

PHILADELPHIA, December 4, 1895, A.L. 5895.

To the Right Worshipful Grand Lodge:

The Committee on Appeals upon the appeal of Perseverance Lodge, No. 21, from the action of Pulaski Lodge, No. 216, in the matter of charges preferred against W. S. C., an Entered Apprentice Mason of said Lodge, respectfully report :

Brother C. T. GEORGE a member of Perseverance Lodge, preferred charges against Brother W. S. C., after he had been approved and received the Entered Apprentice degree in Pulaski Lodge; the charges were vague and not prepared according to the form required by Grand Lodge. Pulaski Lodge, however,

received them and appointed a trial committee, who proceeded in the regular way. The trial appears to have been conducted in a fair and just manner; the finding of the committee and final action of the Lodge were fully warranted by the testimony. Perseverance Lodge then assumed charge of the case by taking an appeal from the action of Pulaski Lodge; there appears to be no good reason for disturbing its decision.

The Committee offer the following:

Resolved, That the appeal of Perseverance Lodge, No. 21, from the action of Pulaski Lodge, No. 216, in the matter of the charges preferred by Brother C. T. GEORGE against Brother W. S. C., be dismissed.

Fraternally submitted,

WM. B. HACKENBURG,

For the Committee.

The Committee on Appeals made the following report, and the resolution attached thereto was adopted:

PHILADELPHIA, December 4, 1895.

To the Right Worshipful Grand Lodge of Pennsylvania:

Your Committee on Appeals, to which was referred the appeal of T. H. H., late a member of Eastern Star Lodge, No. 186, from the action of the Lodge in expelling him from membership therein, respectfully report: That they heard the counsel of the appellant, the counsel of the Brother who preferred the charges upon which the appellant was tried, the Worshipful Master of the Lodge, and the committee appointed to represent the Lodge.

It appeared that during the trial the accused took exceptions to the admission and rejection of testimony by the committee. On the 6th of March last the accused was notified that at the next meeting of the Lodge, to be held on the 13th of March, the report of the committee would be presented. The accused and his counsel attended that meeting of the Lodge. No exceptions to the rulings of the committee were presented to the

Lodge, but the counsel for H. was heard. He requested a postponement of action for a month, which being denied, he and his client left the Lodge-room. The Lodge proceeded with the consideration of the committee's report and adopted the resolution recommended by the committee, and expelled the said T. H. H.

Your Committee, failing to find any irregularity in the proceedings, submit the following resolution and ask its adoption :

Resolved, That the appeal of T. H. H. from the action of Eastern Star Lodge, No. 186, in expelling him from membership be dismissed.

Fraternally submitted,

ABRAHAM M. BEITLER,

For the Committee.

The Committee on Appeals made the following report, and the resolution attached thereto was adopted :

To the Right Worshipful Grand Lodge of Pennsylvania:

The Committee on Appeals, to whom was referred the appeal of Brother Past Master J. P. McC. from the action of St. John's Lodge, No. 219, in permitting the withdrawal of the petition of C. S. Y. for initiation and membership, respectfully reports as follows :

On October 11, 1894, C. S. Y. made application for initiation and membership in Lodge No. 219. The application was referred to a committee, which, at the next regular meeting of the Lodge, reported favorably, whereupon he was balloted for and rejected.

On January 1, 1895, a motion for a second ballot on the application was made and laid over until the next meeting, when it then came up and was unanimously agreed to. At the next regular meeting of the Lodge, held March 14, 1895, the ballot was had in accordance with the requirements of the Ahiman Rezon and the application was unanimously approved. At a subsequent meeting, Brother Past Master A. B. WIGLEY made a motion for leave to withdraw the petition, which was duly seconded and submitted to the Lodge by the Worshipful Master.

During the consideration of this motion, and before a vote had been taken, Brother McC. stated that he objected to C. S. Y. receiving the degrees. The Worshipful Master decided that the question before the Lodge being whether leave should be granted to withdraw the petition (not whether the degrees should be conferred) the objection of Brother McC. would not prevent the withdrawal if the permission was given; whereupon a vote on the motion was taken and it was unanimously adopted, and the petition was withdrawn.

From this action Brother McC. appealed. In his appeal, he alleges, first, that at the meeting of March 14, 1895, when this second ballot was had, the Worshipful Master announced that it would be held over until the next meeting; that the Master Masons' Lodge was then closed and an Entered Apprentice Lodge opened, and from one-half to two-thirds of the members present withdrew; and that then, believing that the member who objected to the candidate had withdrawn, the Worshipful Master reopened a Master Masons' Lodge and ordered the ballot to be taken; and secondly, that he objected to the candidate receiving the degrees before the motion for leave to withdraw the petition was made.

For the convenience of the parties, one member of the Committee was authorized to investigate the facts; by agreement he fixed July 3, 1895, for a hearing, when brother McC., the appellant, the Worshipful Master, the Senior Warden, and the Secretary of Lodge No. 219, and Past Masters Brothers WIGLEY, BUCHANAN, YOUNGSON, and WILSON, and Past Grand Master Brother EICHBAUM, all of whom were present at the meetings referred to, appeared and gave their testimony as to what occurred.

Your Committee is of opinion that neither of these charges can be sustained. Brother McC. himself admitted that he was mistaken in stating that his objection to Mr. Y. receiving the degrees was made before the motion for leave to withdraw the petition, and the evidence is conclusive that he was also mistaken in saying that the Worshipful Master announced that the second ballot would be held over one month.

The motion for a second ballot was adopted at the meeting held on February 14, 1895; due notice of the meeting of March 14, 1895, and that the second ballot would then be taken on the application of Mr. Y., was sent to the members. Under the mandatory provisions of the Ahiman Rezon it was necessary to take the ballot at that meeting, and the action of the Worshipful Master in taking it was regular and proper. It is true, that the Secretary of the Lodge publicly requested the Worshipful Master to hold the matter over one month, but it is clear from the evidence that the Worshipful Master did not announce that it would be held over, or make any decision on the request until he ordered the ballot to be taken, and that in doing so he acted in perfect good faith and in compliance with the requirements of the Ahiman Rezon. When the request to hold the ballot over was made, he called several Past Masters of the Lodge to him for their advice; in the course of the consultation his attention was called to the provisions of the Ahiman Rezon, and he immediately ordered the ballot. At this time the Master Masons' Lodge had not been closed, and in withdrawing pending this consultation, Brother McC. acted on his own judgment, and your Committee is of opinion that he is mistaken in saying that the Worshipful Master had announced that the ballot would not be taken.

The only question in the case, therefore, is whether, when after a favorable report and ballot a motion for leave to withdraw a petition has been made and seconded, and stated to the Lodge by the Worshipful Master, an objection to a candidate receiving the degrees will prevent the withdrawal.

After careful consideration, your Committee is of opinion that it will not.

At the time the application for leave to withdraw was made, Mr. Y. was under the tongue of good Masonic report; the Committee to whom his application was referred had reported favorably and he had been balloted for and approved; he was entitled to ask for the degrees, and with unanimous consent to receive them, but he had an equal right to ask leave to withdraw his petition, and with the consent of a majority of the members present to do so.

The Ahiman Rezon provides that there must be a favorable report from the Committee and the consent of a majority of the members present before a petition can be withdrawn. These are the only restrictions which it places on the right of a candidate to withdraw. Unanimous consent is necessary for leave to confer the degrees, but the consent of a majority is all that is required for leave to withdraw.

Had Mr. Y. been applying to receive the degrees, the objection would have operated as a black ball, and of course stopped all further proceedings; but he was not doing so; he was exercising a right clearly reserved to him by the Ahiman Rezon, and the only question before the Lodge was whether a majority of the members present would consent to the withdrawal. When he determined to withdraw, and asked leave to do so, he was no longer a candidate for the degrees, and the only question before the Lodge was whether permission should be granted to him to do so, and for this, as we have seen, not unanimity, but a majority only, is required.

Brother Wm. B. HACKENBERG, a member of the Committee, objects to this finding because he is of opinion that the petition having been balloted and approved, it was the property of the Lodge, and the objection of any member made prior to final action on the motion for leave to withdraw was in time and stopped all further proceeding, and that Brother McC. having objected before the vote was taken, its effect was to prevent the withdrawal.

The Committee, however, is of opinion that when the Ahiman Rezon says that after a favorable report a petition may be withdrawn with the consent of a majority of the members, it means what it says, and not that it may be withdrawn with the consent of a majority if no one objects.

The Committee thereupon respectfully recommend the adoption of the following resolution.

Resolved, That the appeal of Brother J. P. McC. from the action of Lodge No. 219 be dismissed.

GEO. W. GUTHRIE,
For the Committee.

The Committee on Finance made the following report, which was ordered to be entered and filed, and the resolution attached thereto was adopted :

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:

The Committee on Finance respectfully report that they have examined the accounts and securities of the Commissioners of the Sinking Fund, Trustees of the Grand Lodge Charity Fund, Trustees of the Girard Bequest, and Trustees of the Thomas R. Patton Memorial Charity Fund, also the accounts and vouchers of the Committee on Temple, and of the Committee on Library, and found them correct. The transactions of these Trusts and Committees will be fully set forth in their respective reports to Grand Lodge.

We have also examined the books of the Grand Treasurer and the Grand Secretary, compared them with their vouchers, and found them correct. The books of the Grand Secretary, for the fiscal year ending November 15, 1895, show as follows :

RECEIPTS.	
Masonic Rents	\$32,943.92
Dues	64,048.92
Initiations	21,748.00
Ten per cents.	5,596.50
Dispensations	11,500.00
Warrants for New Lodges	1,200.00
Grand Lodge Certificates	136.00
Ahiman Rezons	106.00
Interest on Deposits of Grand Sec'y	326.53
Interest on Deposits of Grand Treas.	833.05
Cash from Commissioners of Sink- ing Fund	185,000.00
Returned by Grand Master Arnold	110.74
Total receipts	\$323,549.66

All of which has been paid to the Grand Treasurer and his receipt taken therefor.

To which add cash on hand Novem-

ber 15, 1894	\$9,059.72
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Making a total of	\$332,609.38
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EXPENDITURES.

Paid by Grand Treasurer on orders of the Grand Master :

Principal of 4 per cent. Loan paid

off	\$221,800.00
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Interest on 4 per cent. Loan . . .	30,444.80
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Expenses of the Grand Master . . .	3,000.00
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Expenses D. D. Grand Masters . . .	2,523.38
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Expenses of the Grand Lodge, in- cluding Print'g and Publish'g . . .	4,406.99
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Salaries of G. Treas., G. Tyler, and Clerk to Grand Master, G. Sec., Clerks, and Clerk to Com. on Fin. . .	9,933.35
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Committee on Temple	28,000.00
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Commissioners of the Sinking Fund . . .	20,000.00
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Trustees of Grand Lodge Charity Fund, for use of Almoners, in addition to the appropriation made by the Trustees	1,200.00
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Committee on Library	1,000.00
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Masonic Home	500.00
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Transient Relief	25.00
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Total expenditures	\$322,833.52
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To which add Cash Balance Novem-

ber 15, 1895	9,775.86
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Making a total of	\$332,609.38
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The accounts of the Grand Secretary for the payment of interest show a balance due and uncalled for November 15, 1895:

On the 6 per cent. Loan	\$15.00
On the 5 per cent. Loan	42.50
On the 4 per cent. Loan	<u>330.00</u>
Total	\$387.50

We have examined the transfer of bonds with the Bond Ledger, and the Bond Ledger with the interest account, and found them correct.

FOUR PER CENT. LOAN.

The account of the Grand Secretary for the payment of the principal of the four per cent. loan shows:

Cash received from Grand Treas. April 26, 1895 .	\$10,000.00
" " " " " June 5, 1895 .	14,734.20
" " " " " Sept. 7, 1895 .	12,065.80
Cash received from Coms. of the Sinking Fund, August 27, 1895	50,000.00
Cash received from Coms. of the Sinking Fund, August 30, 1895	<u>135,000.00</u>
Total	\$221,800.00
Amount of Loan paid off prior to Nov. 15, 1895	<u>220,800.00</u>
Leaving a balance uncalled for on Nov. 15, 1895	\$1,000.00

\$500 of which has since been paid, and the check for the remaining \$500 is awaiting the pleasure of the holder to call for it.

The accounts of the Commissioners of the Sinking Fund show:

Amount cancelled by Resolution of Grand Lodge, adopted March 6, 1895	\$47,300.00
Amount purchased and cancelled between March 6 and September 1, 1895	<u>52,550.00</u>
Total amount paid and cancelled by the Commis- sioners of the Sinking Fund	\$99,850.00
To which add amount paid by Grand Secretary . .	<u>221,800.00</u>
Making a grand total paid and cancelled during the year 1895	\$321,650.00

The Loan now outstanding is held as follows:

By Lodges	\$346,750.00
“ Grand Lodge Charity Fund	73,000.00
“ Stephen Girard Bequest	52,000.00
“ Grand Chapter	20,000.00
Total amount of Loan November 15, 1895 . . .	<hr/> \$491,750.00
Which we hope to reduce during the coming year to about	\$400,000.00

The debt of the Grand Lodge having been reduced below \$500,000 the Dues and Fees, under Item 6, Section 1, Article X., of the Ahiman Rezon, will revert to what they were in 1871, to wit:

Dues from Lodges for each member, annually .	\$1.00
For each Initiation	2.00

and, in addition to which, every Lodge meeting in the city of Philadelphia shall pay ten per cent. out of each Initiation.

We present the following estimate of receipts and expenditures for the fiscal year ending November 15, 1896:

ESTIMATED RECEIPTS.

Masonic Rents	\$30,000.00
Dues	50,000.00
Initiations	18,000.00
Ten per cents.	4,000.00
Dispensations	10,000.00
Balance Cash November 15, 1895 .	<hr/> 9,775.86
Total	\$121,775.86

ESTIMATED EXPENDITURES.

Interest on Four Per Cent. Loan .	\$19,670.00
Expenses of the Grand Master .	3,000.00
Expenses of the D. D. Grand Masters	3,000.00

Expenses Grand Lodge, including		
Printing and Publishing . . .	\$5,000.00	
Ahiman Rezons	1,500.00	
Salaries of Grand Treasurer, Grand Secretary, Grand Tyler, Clerks of Grand Master, Grand Secretary, and the Committee of Finance, and for contingencies subject to the order of the Committee on Finance, as itemized	10,500.00	
Committee on Temple	20,000.00	
Trustees of Grand Lodge Charity Fund, for use of the Almoners, in addition to the appropriation made by the Trustees	1,200.00	
Committee on Library	1,000.00	
Masonic Home	500.00	
Transient Relief	100.00	
To pay principal of Four Per Cent. Loan during the year 1896 . .	50,000.00	<hr/>
Amounting to	\$115,470.00	
To which add estimated balance, November 15, 1896	6,305.86	<hr/>
Making a total of	\$121,775.86	

Finding that the revenue of the Grand Lodge would permit the payment of the principal of the four per cent. loan, of all amounts of \$6000 and under, as called by Resolution of Grand Lodge, adopted March 6, 1895, the Grand Secretary has notified the holders of all such amounts to present the same for payment on March 1, 1896; on and after which date interest thereon will cease.

The Committee deem it advisable to use all the cash and available assets in the hands of the Commissioners of the Sinking Fund, for the payment of the four per cent. loan under this call.

We offer the following resolutions :

Resolved, That all the cash and available assets now in the hands of the Commissioners of the Sinking Fund be applied to the payment of the principal of the four per cent. loan, called for payment March 1, 1896.

Resolved, That any holder of the Loan, included in the call for payment on March 1, 1896, may present the same for payment, at par with accrued interest thereon, at any time previous to said date, by giving the Commissioners of the Sinking Fund ten days' notice of their intention to do so.

Resolved, That the Right Worshipful Grand Master be, and he is hereby, authorized and empowered to draw his orders on the Right Worshipful Grand Treasurer for the several appropriations for the year 1896 as are herein specified.

The Grand Secretary has furnished the Committee with a balance-sheet of the Grand Lodge, as of November 15, 1895, after the closing entries for the year have been made, showing the amounts due to and by the Grand Lodge, which is appended hereto and submitted as a part of our report.

Fraternally submitted,

CONRAD B. DAY,
JOHN SLINGLUFF,
J. WESLEY SUPPLEE,
A. W. HOOPES,
Committee on Finance.

PHILADELPHIA, November 25, 1895.

BALANCE SHEET NOVEMBER 15, 1895.

Debit.

Due by Lodges for Rent	\$1,727.50
Due by Lodges for Grand Lodge dues	14,434.50
Due by Chapters, Commanderies, and Bodies other than Lodges, for Rent	4,589.83

Expenses Grand Master . . .	\$2,889.26
Expenses District Deputy Grand Masters	2,523.38
Expenses Grand Lodge . . .	6,106.99
Salaries	9,933.35
Committee on Temple . . .	28,000.00
Committee on Library . . .	1,000.00
Interest paid on Four Per Cent.	
Loan	29,285.22
Sinking Fund	13,050.00
Stephen Girard Charity Fund .	61,603.33
Grand Lodge Charity Fund .	71,045.24
Real Estate	1,696,376.95
Transient Relief	25.00
Cash on hand	10,775.86
	<hr/>
	\$1,953,366.41

Credit.

Due to Mark Lodge No. 216 . . .	\$22.50
Due to Lodges	847.21
City Dues	28,194.00
Dues other than City	36,296.33
City Initiations	6,860.00
Initiations other than City . .	15,200.00
Ten per cents. (City)	5,269.00
Masonic Temple Four Per Cent.	
Redemption Loan	492,750.00
Masonic Rents	31,573.50
Dispensations	11,500.00
Warrants	1,200.00
Grand Lodge Certificates . . .	136.00
Ahiman Rezons	106.00
Grand Lodge of Pennsylvania .	1,323,411.87
	<hr/>
	\$1,953,366.41

After closing accounts for the fiscal year ending November 15, 1895:

	<i>Debit.</i>
Due by Lodges for Rent	\$1,727.50
Due by Lodges for Dues	14,434.50
Due by Chapters, Commanderies, and Bodies other than Lodges	4,589.83
Sinking Fund	13,050.00
Stephen Girard Charity Fund	61,603.33
Grand Lodge Charity Fund	71,045.24
Real Estate	1,696,376.95
Cash on hand	10,775.86
	\$1,873,603.21

	<i>Credit.</i>
Due to Mark Lodge No. 216	\$22.50
Due to Lodges	847.21
Masonic Temple Four Per Cent. Redemption Loan	492,750.00
Grand Lodge of Pennsylvania	1,379,983.50
	\$1,873,603.21

The Committee on Temple made the following report, which was ordered to be entered and filed:

PHILADELPHIA, December 4, 1895.

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:

The Committee on Temple reports the expenditures for the fiscal year ending November 15, ulto., as follows:

Gas	\$11.60
Ice	211.70
Contingent Expenses	2,653.05
Employees	6,102.45
Electric Lighting	4,396.58

Water Rent	\$185.00
Fuel	902.00
Decorations of Corridors and Offices	14,061.08
	<hr/>
	\$28,523.46

Fraternally submitted,

J. SIMPSON AFRICA,
SAMUEL W. WRAY,
HIBBERT P. JOHN,
HARMON JOHNSON,
LOUIS WAGNER.

Committee on Temple.

The Committee on Library made the following report, which was ordered to be entered and filed :

PHILADELPHIA, December 1, 1895.

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:

The Committee on Library respectfully submit their annual report.

Nov. 15, 1894. Cash balance on hand	\$424.77
Mar. 1, 1895. " received from Grand Lodge . .	1000.00
April 26, 1895. " " " Memorial Volumes . .	4.50
Sept. 12, 1895. " " " " "	1.50
Total	<hr/> <hr/> \$1430.77

The payments have been :

Charles Deal, Salary as Attendant on Library . .	\$245.45
Central News Company, Newspapers and Magazines	46.08
E. H. Rahme, Afternoon Newspapers . .	15.65
E. T. H. Aurocker, Repairing Locks and Keys	2.10
City Directory	5.00
William H. Hoskins, Stationery	26.90

Subscription to Historical Society Publication Fund	\$25.00
Finley & Co., Books	40.00
J. B. Lippincott Company, Books	60.00
J. B. Lippincott Company, Binding Books	18.00
Type-writing on account of Reprint	\$72.90
U. S. Postage Stamps on Circular, Reprint	10.00
Wickersham Company, on account Reprint, Volume I.	800.00
	<u>882.90</u>
	\$1367.08
Leaving balance on hand	\$63.69

On last St. John's Day the Right Worshipful Grand Master in his address called attention to the importance of having the early minutes of the Grand Lodge printed, as but one copy of them was in existence, and, while the same was carefully preserved in the archives of the Grand Secretary's office, they might some time be destroyed.

Some years ago the Committee on Library began the printing of an *abstract* of the Proceedings of the Grand Lodge; acting on the suggestions of the Grand Master, the Committee instead of continuing the publication of the abstract as begun, and after consultation with the Grand Master, it was decided that it would be better to begin with the earliest minute-book in the possession of the Grand Lodge and print the minutes as fully as possible. This has been done, and the first volume, containing the minutes from 1779 to 1801, is complete and ready for delivery.

In the preparation of the work, care has been taken to preserve as fully as possible the orthography as well as the quaint style in which the minutes are recorded, in order to give the Brethren as nearly as can be an exact reproduction of these old minutes; and, in order to enhance the value of the work, a copious index has been added. Each volume will contain about five hundred pages, printed on fine paper and bound in cloth. At present, the Committee cannot determine how many volumes will be required to complete the work, but as the price of each volume has been

fixed at the low sum of one dollar, it is confidently hoped that each Lodge in the State will desire to possess one or more copies, and also that every Brother who takes an interest in Freemasonry will likewise purchase a copy for his private library. If sufficient encouragement is given by the Brethren to continue the publication up to and including 1875, from which time annual proceedings of the Grand Lodge have been fully printed, the Committee will then proceed with their work as fast as circumstances and prudence will permit, and at least complete two volumes a year.

Fraternally submitted,

EDWARD S. WYCKOFF.

CHARLES W. PACKER.

FRANK M. HIGHLEY.

CHARLES K. FRANCIS.

ANDREW M. RAMBO.

JOSHUA L. LYTE.

GEORGE W. HALL.

Annexed hereto is a list of the contributors to the Library :

R. W. Grand Master Matthias H. Henderson.

R. W. Deputy Grand Master William J. Kelly.

R. W. Junior Grand Warden George E. Wagner.

R. W. Grand Secretary Michael Nisbet.

R. W. Grand Treasurer Thomas R. Patton.

R. W. Past Grand Master Richard Vaux.

R. W. Past Grand Master Samuel C. Perkins.

R. W. Past Grand Master Conrad B. Day.

R. W. Past Grand Master J. Simpson Africa.

M. W. Grand Lodge of New York.

R. W. Grand Lodge of Maryland.

M. E. Grand High Priest Ezra S. Bartlett.

M. E. Grand King Richard M. Johnson.

M. E. Grand Secretary Charles Cary.

- M. E. Past Grand High Priest Alexander H. Morgan.
M. E. Past Grand High Priest Edgar A. Tennis.
M. E. Grand Tyler William A. Sinn.
Grand Recorder Knights Templar of Pennsylvania Mon-
traville H. Smith.
Grand Recorder Knights Templar of Maryland George L.
McCahan.
Hon. Daniel W. Voorhees, United States Senate.
Hon. John P. S. Gobin, State Senate, Pennsylvania.
General Louis Wagner, Temple Committee.
Samuel W. Wray, Temple Committee.
Harman Johnson, Temple Committee.
Rev. Joseph Welsh.
Frederick Münch.
Charles H. Roberts.
Andrew M. Rambo.
Frank M. Highley.
Joshua L. Lyte.
Charles W. Packer.
George W. Hall.
Charles K. Frances.
George W. Kendrick, Jr.
Charles Deal.
William P. Corlies.
Samuel H. Day.
John A. Perry.
Frederick Anne.
Edward S. Wyckoff.
Department of the Interior, Washington, D. C.
United States Patent Office, Washington, D. C.
Bureau of Education, Philadelphia.
Bureau of Health, Philadelphia.
Bureau of Charities, Philadelphia.
Department of Public Works, Philadelphia.
Masonic Journal, Portland, Maine.
Masonic Constellation, St. Louis, Missouri.
Masonic Chronicle, Columbus, Ohio.

Masonic Token, Portland, Maine.
 Masonic Record, Hartford, Connecticut.
 Masonic Advocate, Indianapolis, Indiana.
 Masonic Opinion, Washington, D. C.
 Masonic Review, Tacoma, Washington.
 Voice of Masonry, Chicago, Illinois.
 Kansas Freemason, St. John's, Kansas.
 Rough Ashlar, Richmond, Virginia.
 American Tyler, Detroit, Michigan.
 Texas Freemason, San Antonio, Texas.
 Tennessee Freemason, Nashville, Tennessee.
 Pacific Mason; Seattle, Washington.
 Australian Freemason, Melbourne, Australia.
 The Trestle Board, San Francisco, California.
 Square and Compass, Denver, Colorado.
 Ancient Craft Mason, Cleveland, Ohio.
 The Keystone, Philadelphia.
 Lodge Weekly, Raleigh, North Carolina.
 The Orient, Kansas City, Missouri.
 Der Führer, New York City, New York.
 Concordia Lodge, No. 13, F. and A. M., Maryland.
 Mount Moriah Lodge, No. 155, F. and A. M., Pennsylvania.
 Mary Commandery, No. 36, K. T., Pennsylvania.
 Managers of Masonic Home, Philadelphia.
 University of Pennsylvania, Philadelphia.
 Bucks County Intelligencer, Doylestown, Pennsylvania.
 Travellers' Record, Hartford, Connecticut.

The Committee to revise the Ahiman Rezon made the following report, and the resolutions attached thereto were adopted :

To the Right Worshipful Grand Lodge of Pennsylvania :

The Committee appointed, in accordance with the resolution adopted December 5, A.D. 1894, A.L. 5894, to revise the Ahiman Rezon and the Ancient Charges, Forms, and Ceremonies, have completed the work assigned them. They have had the

benefit of the presence and counsel of the Right Worshipful Grand Master at every meeting.

Right Worshipful Past Grand Master Brother RICHARD VAUX, died on March 22, A.D. 1895, A.L. 5895. The Committee adopted the following minute :

“The Committee on Revision of the Ahiman Rezon, at their first meeting, before proceeding to the discharge of the duty intrusted to them, desire to record, with sincere sorrow, their sense of the great loss sustained by the Craft, not only in Pennsylvania, but also throughout the country, in the death of the senior member of the Committee, Right Worshipful Past Grand Master Brother RICHARD VAUX, who was a member of the Committee on Revision of 1857, and chairman of the Committee on Revision of 1877.

“In his long and honorable career, Brother VAUX displayed all the best qualities which the world at large expects to find in one who, in addition to being a *loyal citizen*, is a *loyal Freemason*.

“In the death of the Nestor of the Fraternity in Pennsylvania, the Committee regret that they are deprived of the wise counsel and sound learning of one who was so eminent a conservator of the Ancient Usages, Customs, and Landmarks of Freemasonry.

“When the grand summons shall come, and the work of all shall be tried, may his work receive the gracious approval of the Great Grand Master, and may the Great Architect of the Universe find him worthy to be incorporated as a living stone in that Temple not made with hands, eternal in the heavens.”

The Right Worshipful Grand Master was pleased to appoint Past Grand Master Brother J. SIMPSON AFRICA a member of the Committee in Brother VAUX’s place.

In making their revision the Committee have striven to secure clearness, simplicity, and uniformity, and their work has been chiefly a re-editing of the old, rather than a making of anything new.

It is a great satisfaction that the financial condition of the

Grand Lodge is such that a return to the dues and fees as they were in 1871 can now be recommended.

Descriptions of all the jewels and aprons have been inserted, and in order that, hereafter, uniformity may be obtained within this jurisdiction, representations of all the jewels, as authorized by the Grand Lodge of Pennsylvania, have been inserted at the end of the book.

The Committee have deemed it best to include all the Ancient Charges and the Lodge Service in the Masonic Burial Service.

In the revision of the Ceremonies, the assistance of the Grand Chaplains, in the matter of the Prayers, was desired, and the thanks of the Committee are due to those who assisted them, especially to Right Rev. Brother CORTLANDT WHITEHEAD, D.D.

Throughout the Ceremonies the directions have been made more uniform, and some additional directions have been added for the benefit of those Brethren who may not have had experience in performing the ceremonies in the Lodge-room or in public.

The service at the grave, in the Masonic Burial Service, which has been much criticised by some of the chaplains, has, it is believed, been much improved.

The Digest of Decisions of the Grand Lodge and Grand Masters has been somewhat enlarged.

The Committee have added Historical Notes as to the Ahiman Rezon, the various Charity Funds, the Temple, and the Library, so that the Brethren throughout the whole jurisdiction might be informed upon these important matters.

The index has been considerably enlarged.

From the very nature of a work of this kind, it has generally, in the past, been intrusted by the Grand Lodge to a few of the Brethren, and your Committee this time were almost entirely those in whom the members of this Grand Lodge have repeatedly expressed their confidence.

The unanimity of the Committee throughout their deliberations has been remarkable.

Mindful of the confidence reposed in them, your Committee present the accompanying Revision, and offer the following Resolutions:

1. *Resolved*, That the Revision submitted by the Committee to revise the Ahiman Rezon and the Ancient Charges, Forms and Ceremonies be adopted, notice having been given to the Lodges that the same would be acted upon at this Quarterly Communication, as required by the Ahiman Rezon.

2. *Resolved*, That the Right Worshipful Grand Secretary, under the direction of the Right Worshipful Grand Master, be, and he is hereby, authorized to correct typographical errors that may be found in the Revision.

Respectfully and fraternally submitted,

MATTHIAS H. HENDERSON.

MICHAEL NISBET.

J. SIMPSON AFRICA.

MICHAEL ARNOLD.

WILLIAM J. KELLY.

HENRY W. WILLIAMS.

GEORGE E. WAGNER.

JAMES M. LAMBERTON.

PHILADELPHIA, December 4, A.D. 1895, A.L. 5895.

Right Worshipful Past Grand Master Brother SAMUEL B. DICK, offered the following resolution, which was adopted :

Resolved, That two thousand copies of the revised edition of the Ahiman Rezon be printed, and that three copies of the same be sent to each Lodge.

The following preambles and resolution were read, and unanimously adopted :

WHEREAS, The members of the Committee on the Revision of the Ahiman Rezon have found their labors greatly relieved and facilitated by the thorough preparation and the indefatigable industry of our Brother JAMES M. LAMBERTON, at whose instance the work of revision was entered upon by this Grand Lodge ; and

WHEREAS, They feel that some recognition of his valuable services is justly due him from the Committee and from the Craft in this jurisdiction ; therefore

Resolved, That we accompany our report with an expression of our individual thanks to our Brother JAMES M. LAMBERTON for his valuable services rendered to the Committee and to the Craft in the revision of the Book of the Constitution and of the Ancient Charges, Ceremonies, and Forms in use within the Jurisdiction of the Right Worshipful Grand Lodge of Pennsylvania ; and with our recommendation that the thanks of this Grand Lodge be extended to him for the service he has thus rendered to the Grand Lodge and to Masons within its jurisdiction.

MATTHIAS H. HENDERSON.
 MICHAEL NISBET.
 J. SIMPSON AFRICA.
 MICHAEL ARNOLD.
 WILLIAM J. KELLY.
 HENRY W. WILLIAMS.
 GEORGE E. WAGNER.

The Right Worshipful Grand Master appointed the following Committee to prepare suitable resolutions of thanks to Brother JAMES M. LAMBERTON : Right Worshipful Senior Grand Warden Brother HENRY W. WILLIAMS and Brothers WILLIAM B. HANNA and GEORGE D. MOORE.

The Committee made the following report which was unanimously adopted :

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons :

The Special Committee to which was referred the supplemental report and recommendation of the Committee on the revision of the Ahiman Rezon beg leave to submit the following report :

That in compliance with the recommendation of said Committee of Revision we recommend the adoption by the Grand Lodge of the following resolutions:

First. That the thanks of this Grand Lodge are extended to our Brother JAMES M. LAMBERTON for the important services rendered by him in the work of revision accomplished by the Committee raised at his suggestion, and of which he was a member, whose work has now been approved by this Grand Lodge.

Second. That a copy of the said supplemental report and of the report of this Special Committee be properly engrossed and certified under the seal of the Grand Lodge and presented by the Grand Officers to our said Brother JAMES M. LAMBERTON.

Fraternally submitted,

HENRY W. WILLIAMS.
WILLIAM B. HANNA.
GEORGE D. MOORE.

Brother JAMES M. LAMBERTON addressed Grand Lodge as follows:

RIGHT WORSHIPFUL GRAND MASTER:

I desire most sincerely to thank the Brethren for the very complimentary action which they have taken this evening with regard to my connection with the Revision of the Ahiman Rezon.

As it would be a pleasure, I know, to every Brother here to do anything, however small, for this Grand Lodge, so, if it has been my good fortune to have the opportunity of doing something for it in the weightier matters of the law, the pleasure is correspondingly greater.

There is an old legal maxim, *De minimis non curat lex*—The law takes no notice of trifles; but when the revision of the fundamental law of the oldest and most conservative Grand Lodge on this continent was in question, it seemed to me that no word was too trifling to receive careful consideration, and I do not begrudge a second of the many hours I have spent on the work.

I hope and believe that, when the Revision comes into the hands of the Brethren throughout the jurisdiction, it will receive the same approval you have so generously given it to-night; and I trust that we all may draw from its perusal fresh inspiration for the more faithful discharge of our duties to the Craft, and be the better enabled to obey the injunctions of the Apostle: "Honor all men. Love the Brotherhood. Fear God," and I add, Honor the Grand Master.

The Right Worshipful Grand Secretary Brother MICHAEL NISBET reported that Lodge No. 414, which became suspended June 5, 1895, for delinquency in its General Return for 1894, has made its Return, and its suspension is thereby removed.

Lodge No. 434, not having made a correct Return for 1894, as required by a Regulation of Grand Lodge, was declared suspended for its delinquency by the Right Worshipful Grand Master.

A petition for a Warrant for a Lodge to be held at Evans City, Butler County, was read and referred to the Grand Officers, with power to act.

A petition for a Warrant for a Lodge to be held at Freeland, Luzerne County, was read and referred to the Grand Officers, with power to act.

A communication was received from E. J. K., appealing from the action of Lodge No. 260 in expelling him from membership, which was referred to the Committee on Appeals.

A communication was received from E. H., appealing from the action of Lodge No. 380 in suspending him from membership for non-payment of dues, which was referred to the Committee on Appeals.

The Right Worshipful Grand Treasurer Brother THOMAS R. PATTON made the following announcement:

Inasmuch as Grand Lodge has amended the Ahiman Rezon so that the Trustees of the several Charity Funds are appointed by the Grand Master instead of being elected by Grand Lodge, as they were at the date of the Deed of Trust by me to Grand Lodge creating the Thomas R. Patton Memorial Charity Fund, I do now modify that Deed so that after my decease the Trustees of the Thomas R. Patton Memorial Charity Fund may be appointed annually by the Right Worshipful Grand Master, the same as the Trustees of the other Charity Funds are appointed, or, if the Grand Lodge shall hereafter make said Trustees elective, then the Grand Lodge will also make the Trustees of the Thomas R. Patton Charity Fund elective.

A communication was received from L. G. S., formerly a member of Lodge No. 338, asking Grand Lodge to restore him to good Masonic standing, which was referred to the Committee on Appeals.

A communication was received from C. C. S., formerly a member of Lodge No. 338, asking Grand Lodge to restore him to good Masonic standing, which was referred to the Committee on Appeals.

Grand Lodge closed in harmony at 9 o'clock 10 minutes P.M.



Michael Nisbet
Grand Secretary

Grand Lodge of Pennsylvania.

ANNUAL GRAND COMMUNICATION.

Held at Philadelphia, Dec. 27, A.D. 1895, A.L. 5895.

PRESENT:

Bro. MATTHIAS H. HENDERSON	<i>R. W. Grand Master.</i>
" Wm. J. KELLY	<i>R. W. Deputy Grand Master.</i>
" HENRY W. WILLIAMS . .	<i>R. W. Senior Grand Warden.</i>
" GEORGE E. WAGNER . .	<i>R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . .	<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET	<i>R. W. Grand Secretary.</i>
" JOHN A. PERRY	<i>As Deputy Grand Secretary.</i>
" MICHAEL NISBET	
" CONRAD B. DAY	<i>R. W. Past Grand Masters.</i>
" JOSEPH EICHBAUM	
" ANDREW J. KAUFFMAN . .	
" THADDEUS S. ADLE . .	
" WILLIAM B. MEREDITH . .	
" LAIRD H. BARBER	
" JUDSON ARMOR	<i>D. D. Grand Masters.</i>
" CHAS. S. VANDEGRIFT . .	
" WILLIAM H. SLACK . .	
" JAMES W. McDOWELL . .	
" MATTHEW M. MACMILLAN . .	
" Rev. JAMES W. ROBINS . .	
" Rev. HENRY S. GETZ . .	
" Rev. JOHN S. J. McCON-	<i>Grand Chaplains.</i>
NELL, D.D.	

Bro. GEORGE W. KENDRICK, JR.	<i>Senior Grand Deacon.</i>
" GEORGE D. MOORE . . .	<i>Junior Grand Deacon.</i>
" FRANK M. HIGHLEY . . .	
" FRANK C. PRICE . . .	<i>Grand Stewards.</i>
" WILLIAM R. FRAZIER . .	<i>Grand Marshal.</i>
" CHARLES W. PACKER . .	<i>Grand Sword Bearer.</i>
" JOSHUA L. LYLE . . .	<i>Grand Pursuivant.</i>
" WILLIAM A. SINK . . .	<i>Grand Tyler.</i>

Sixty-nine Lodges represented.

Grand Lodge opened in ample form at 10 o'clock 10 minutes A.M.

A complaint was received from Lodge No. 520 regarding the action of Lodge No. 277 in receiving and acting upon petitions for initiation and membership at various times from various persons residing at or near Callensburg, without making inquiry of Lodge No. 520 as to whether it had any Masonic objection to their acting upon said petitioners, said place being nearer to Lodge No. 520 than to any other Lodge, which was referred to the Committee on Appeals.

The Trustees of the Grand Lodge Charity Fund made the following report, which was ordered to be entered and filed:

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:

The Trustees of the Grand Lodge Charity Fund respectfully submit this their report for the fiscal year ending November 15, A.D. 1895, A.L. 5895.

DEBIT.

1894.

Nov. 15. To balance, as per last report \$1348.97

1895.

Jan. 2.	To amount received from the R. W. Grand Lodge of Pennsylvania . . .	1200.00
Jan. 12.	To 6 months' interest col- lected on \$1000 City of Phila. 6 per cent. Loan .	30.00
March 7.	To 6 months' interest col- lected on \$73,000 4 per cent. Masonic Temple Loan	1460.00
July 8.	To 6 months' interest col- lected on \$1000 City of Phila. 6 per cent. Loan .	30.00
Sept. 2.	To 6 months' interest col- lected on \$73,000 4 per cent. Masonic Temple Loan	1460.00
Nov. 1.	To interest allowed by the Fidelity Ins. T. and S. D. Co. on deposits . . .	34.88

\$5563.85

CREDIT.

1895.

Jan. 1.	By amount paid Fidelity Ins. T. and S. D. Co. for one year's rent of safe, to December, 1895 . . .	\$10.00
Jan. 1.	By amount paid on Order No. 53, for use of Almo- ners of Class No. 1, for distribution . . .	1200.00
April 2.	By amount paid on Order No. 54, for use of Almo- ners of Class No. 2, for distribution . . .	1000.00

July 2.	By amount paid on Order No. 55, for use of Almoners of Class No. 3, for distribution	\$600.00
Oct. 1.	By amount paid on Order No. 56, for use of Almoners of Class No. 4, for distribution	<u>1200.00</u>
		\$4010.00

Leaving as balance on hand at the close of the fiscal year \$1553.85

The securities held by the Trustees are deposited in the fire-proof vaults of the Fidelity Insurance Trust and Safe Deposit Company, and are as follows:

Masonic Temple Four Per Cent. Loan.	
13 Certificates, Nos. 47 to 59, both inclusive, for \$5000 each	\$65,000.00
3 Certificates, Nos. 188, 189, and 190, for \$1000 each	3,000.00
8 Certificates, Nos. 169 to 176, both inclusive, for \$500 each	4,000.00
10 Certificates, Nos. 213 to 222, both inclusive, for \$100 each	<u>1,000.00</u>
	\$73,000.00

City of Philadelphia Six Per Cent. Loan, Certificate No. 6665, due July, 1900	\$400.00
Certificate No. 12,395, due July, 1900 .	200.00
Certificate No. 6489, due July, 1901 .	400.00
	<u>\$1,000.00</u>
Total	\$74,000.00

The Trustees regret the resignation, at the beginning of the year, of Brother ALPHONSO C. IRELAND, their senior member.

Brother IRELAND has always been a willing and efficient helper, which makes his loss necessarily felt by the Board.

The Right Worshipful Grand Master appointed Brother J. WESLEY MILLER, of Lodge No. 126, to fill the vacancy thus occasioned.

The accounts, together with the securities, have been examined by the Finance Committee of the Grand Lodge and found to be correct.

Respectfully and fraternally submitted,

JOHN S. STEVENS,
JOHN STERLING,
STOCKTON BATES,
JOHN R. FANSHAWE,
J. WESLEY MILLER,

Trustees of Grand Lodge Charity Fund.

The Committee on Appeals made the following report, and the resolution attached thereto was adopted :

December 26, 1895.

To the Right Worshipful Grand Lodge of Pennsylvania :

The Committee on Appeals, to whom was referred the appeal of E. H., late a member of Pennsylvania Lodge, No. 380, from the action of the Lodge in suspending him from membership for non-payment of dues, would respectfully report that they have fully examined and considered the case, and find that appellant was regularly suspended by the Lodge, he being in arrears for dues over two years on the second day of December, 1879. He alleged that he never received the due and lawful notice required by the Ahiman Rezon prior to any action by the Lodge, but admitted he was informed of the action of the Lodge about three years subsequent to the date of his suspension. The appellant, however, treated the matter with indifference and neglect, made no effort to place himself in good standing, and permitted almost sixteen years to elapse before taking an appeal to the

Grand Lodge. This itself would seem sufficient to dispose of the appeal.

Both the appellant and the Secretary of the Lodge appeared before your Committee, and no sufficient reason was given by the former for his great laches and delay. Moreover, the minutes kept by the present Secretary, who was also Secretary of the Lodge at the date of the suspension of appellant, were produced to your Committee, and show beyond all question that the due and lawful notice was given by the Secretary to the appellant prior to the proceedings taken by the Lodge. This we think is conclusive, and after this lapse of time compliance by the Lodge with every requirement is to be presumed.

Your Committee therefore recommend the adoption of the following resolution :

Resolved, That the appeal of E. H., late a member of Pennsylvania Lodge, No. 380, from the action of the Lodge in suspending him from membership for non-payment of dues, be dismissed.

WM. B. HANNA,
For the Committee.

The Committee on Appeals made the following report, and the resolution attached thereto was adopted :

To the Right Worshipful Grand Lodge of Pennsylvania :

Your Committee on Appeals, to whom was referred the appeal of E. J. K., late a member of St. John's Lodge, No. 260, from the action of the Lodge in expelling him from membership, respectfully report that they were attended at their meeting by the appellant and a duly accredited representative of the Lodge, one of its Past Masters.

The record of the proceedings before the Lodge is complete and accurate, and fully complies in every particular with the requirements of the Ahiman Rezon.

Without recapitulating all the facts in the case, it will suffice to say that the charges and specifications were duly presented to

the Lodge and referred to a trial committee. The notice, in writing, of the meeting of the committee was given to the accused, who in writing accepted service of the notice. But he repudiated the action of the Lodge, refused to recognize its committee or attend any of its meetings. Nothing remained for the committee to do but proceed, and hear and determine the charges against the appellant. After a due investigation and hearing the committee found appellant guilty on all the charges and the specifications proved. Thus finding he had violated his oath and obligation as a Master Mason, and he openly and publicly defamed and charged several of his Masonic Brethren, members of his Lodge, with dishonest, corrupt, and immoral conduct, all which charges were not only denied, but refuted and disproved to the satisfaction of the trial committee, they accordingly reported, and recommended to the Lodge the expulsion of the appellant.

The report of the committee was accepted by the Lodge and said E. J. K. was expelled at a regular stated meeting held on June 21, 1894, of which action by the Lodge notice was served upon said E. J. K. on the following day.

The appeal to the Grand Lodge was not taken until November 30, 1895. Irrespective of the delay of the appellant he produced before your Committee no reason for disturbing the action of St. John's Lodge, No. 260. As stated, the proceedings before the Lodge were in every respect regular. The appellant was afforded every opportunity for a full and fair hearing and to make his defence, but he treated the jurisdiction and authority of the Lodge and of the Committee with scorn, and the utmost indignity and contumely. He has no one to blame for the result but himself.

Your Committee therefore report the following resolution, and recommend its adoption.

Resolved, That the appeal of E. J. K., late a member of St. John's Lodge, No. 260, from the action of the Lodge in expelling him from its membership be dismissed.

WM. B. HANNA,
For the Committee.

The Committee on Appeals made the following report, and the resolutions attached thereto were adopted:

PHILADELPHIA, December 27, A.D. 1895, A.L. 5895.

To the Right Worshipful Grand Lodge:

In the matter of the petition of C. C. S. and L. G. S., asking Grand Lodge to restore them to good Masonic standing, the Committee on Appeals respectfully report:

The petitioners were late members of Great Bend Lodge, No. 338. On December 10, 1889, by directions from Right Worshipful Grand Master Brother CLIFFORD P. MACCALLA, charges were preferred against them in that Lodge for their connection with the clandestine Cerneau Rite, which were sent to a trial committee, before whom they appeared, acknowledging their membership in that body. The Committee simply reported this to the Lodge, without any recommendation for its further action. The report was received, spread upon the minutes, the Committee discharged, and no other action taken.

For this failure to comply with the requirements of the Ahiman Rezon, as well as the numerous directions of the Right Worshipful Grand Master to proceed in the proper manner, the Warrant of the Lodge was sequestrated by him on December 6, 1890.

At the Quarterly Communication, March 4, 1891, Grand Lodge restored the Warrant; on April 7, 1891, it was reorganized with forty-six members who had been restored to good Masonic standing. Since that time others who belonged to the Lodge at the time of the sequestration have been restored and are now in its membership.

At the meeting of the Committee the Right Worshipful Grand Secretary, Brother MICHAEL NISBET, was present by invitation; Great Bend Lodge was represented by its Worshipful Master, the petitioners by two members of the Lodge. A resolution, adopted by the Lodge, December 17, 1895, was presented, asking for favorable action upon the petitions.

The representatives from the Lodge gave every assurance that

the S.s were sincere in their regret for association with the clandestine body, and for not having at an earlier time asked the forgiveness of Grand Lodge; that they were eager and honest in their desire for restoration to good Masonic standing and affiliation with the Lodge.

It was quite evident, from statements made to the Committee, that they had been misled into this act of gross rebellion to the Grand Lodge, not alone by their own bad judgment, but also were influenced by the evil advice and example of Masons both in this and another jurisdiction, whom they supposed to be in high standing with the Craft.

They are reported as being men of good character, and stand well in the community in which they reside.

While the petition presented was in the same form used by the restored members of the Lodge, it was not considered as complete a renunciation of their connection with the clandestine Cerneau Rite, nor as full a reparation for their error, as should have been offered.

Their offence was of a much more serious and aggravated character than that of the Brethren who were restored, nor can it be regarded with the same favor as those who at once acknowledged their error and asked for pardon. Their petition for clemency and forgiveness should not only formally and fully declare their renunciation and reparation, but an absolute submission to the supremacy and jurisdiction of this Grand Lodge.

These views were explained to the representatives from Great Bend Lodge, who stated that the same form had been used supposing that was all that would be required; they, however, said the S.s were prepared to sign any other paper that would be satisfactory to the Committee and Grand Lodge. They have accordingly signed the accompanying petitions, which we recommend shall be received in place of the one heretofore presented, and entered upon the minutes with this report.

In view of the importance and extraordinary circumstances of the case, the Committee have given it much thought and careful consideration. That these men fully deserved the punishment they received for their grievous offence of contumacy

and rebellion, there can be no question. It is believed they keenly feel the disgrace they have brought upon themselves, and are anxious to have it removed. Any one may err under similar influences, but when the error is honestly and sincerely acknowledged, with a proper reparation and pledged allegiance to this Grand Lodge, are we not justified in extending forgiveness and granting their prayer? The Committee are of that opinion, and offer the following:

Resolved, That the prayer of the petitioners, C. C. S. and L. G. S., be granted, and they are hereby restored to good Masonic Standing.

Resolved, That the petitions be entered in full, as part of this report, upon the minutes of Grand Lodge, and printed in the usual form in the Annual Proceedings of 1895.

Fraternally submitted,

WM. B. HACKENBURG,

For the Committee.

GREAT BEND, PA., December 23, 1895.

To the Right Worshipful Grand Lodge, Free and Accepted Masons, of Pennsylvania:

The undersigned respectfully represents that he was, at the time of the sequestration of the warrant of Great Bend Lodge, No. 338, December 6, 1890, a member of said Lodge, against whom charges were preferred for his association with the clandestine Cerneau Rite. No final action was taken in his case.

On March 4, 1891, upon the application of forty-six members of the late Lodge, its Warrant was restored, and on April 7, 1891, it was reorganized, since which time others of its late members have been restored to good Masonic standing, and are now members of the Lodge.

I acknowledge my serious error in having affiliated with the clandestine Cerneau Rite, and in not having withdrawn therefrom in compliance with the edict issued by Right Worshipful Grand Master, CLIFFORD P. MACCALLA, January 21, 1889, for which I express my deepest regret, and now pray the Right

Worshipful Grand Lodge to restore me to good Masonic standing, so that I may petition the Lodge for membership, promising, if so restored, my steadfast loyalty and absolute submission to its supremacy and jurisdiction, obedience to all laws, edicts, rules, and regulations, as well as to the laws of any Lodge to which I may become attached.

I also pledge myself to support and abide by the ancient usages, customs, and Landmarks of the Craft, as recognized and observed by the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania.

Very truly yours,

C. C. S.

WITNESS :

JOHN K. WHIELDON, *W. M.*, *Lodge No. 338.*

DAVID C. AINEY, *D. D.* *Grand Master.*

I hereby most cheerfully recommend that the above request be granted.

DAVID C. AINEY,

District Deputy Grand Master.

GREAT BEND, PA., December 23, 1895.

To the Right Worshipful Grand Lodge, Free and Accepted Masons, of Pennsylvania:

The undersigned respectfully represents that he was, at the time of the sequestration of the Warrant of Great Bend Lodge, No. 338, December 6, 1890, a member of said Lodge, against whom charges were preferred for his association with the clandestine Cerneau Rite. No final action was taken in his case.

On March 4, 1891, upon the application of forty-six members of the late Lodge, its Warrant was restored, and on April 7, 1891, it was reorganized, since which time others of its late members have been restored to good Masonic standing, and are now members of the Lodge.

I acknowledge my serious error in having affiliated with the

clandestine Cerneau Rite, and in not having withdrawn, in compliance with the edict issued by Right Worshipful Grand Master CLIFFORD P. MACCALLA, January 21, 1889, for which I express my deepest regret, and now pray the Right Worshipful Grand Lodge to restore me to good Masonic standing, so that I may petition the Lodge for membership, promising, if so restored, my steadfast loyalty and absolute submission to its supremacy and jurisdiction, obedience to all laws, edicts, rules, and regulations, as well as to the laws of any Lodge to which I may become attached. I also pledge myself to support and abide by the ancient usages, customs, and Landmarks of the Craft, as recognized and observed by the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania.

Very truly yours,

L. G. S.

WITNESS:

JOHN K. WHIELDON, *W. M., Lodge No. 338.*

DAVID C. AINEY, *D. D. Grand Master.*

I most cheerfully recommend the above request be granted.

DAVID C. AINEY,
District Deputy Grand Master.

Brother WILLIAM B. HACKENBURG, Chairman of the Committee on Appeals, reported verbally that the charges made by Lodge No. 413 against Lodge No. 594 had been withdrawn.

Brother JOHN STEWART, Most Worshipful Grand Master, of New York was pleased to visit Grand Lodge, and was received with the customary honors.

Brother CHARLES BELCHER, Most Worshipful Grand Master of New Jersey, was pleased to visit Grand Lodge, and was received with the customary honors.

Brother EDWARD M. L. EHLERS, Right Worshipful Grand Secretary of the Grand Lodge of New York, and Brother JAMES H. DURAND, Most Worshipful Past Grand Master, Brother JOSIAH W. EWAN, Right Worshipful Senior Grand Warden, and Brother AUSTEN H. McGREGOR, Worshipful Senior Grand Deacon, of the Grand Lodge of New Jersey, were pleased to visit Grand Lodge.

The Committee on Correspondence submitted their report which was referred to the Grand Officers, with power to print.

The Almoners of the Grand Lodge Charity Fund made the following report, which was ordered to be entered and filed:

PHILADELPHIA, December 27, 1895.

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:

Your Almoners of the Grand Lodge Charity Fund respectfully report, and present the following statement of their operations during the year.

They received and favorably acted upon 394 applications for relief, granting various sums amounting in the aggregate to \$4160. The applicants hailing from jurisdictions as follows:

Pennsylvania	349
New Jersey	4
Delaware	15
Maryland	3
Virginia	4
West Virginia	1
North Carolina	2

Louisiana	4
Ohio	2
Indiana	2
Missouri	1
Canada	5
Nova Scotia	1
Scotland	1
Total	<u>394</u>

CASH ACCOUNT.

Dr.

Balance from 1894 account	\$155.00
January. Special Appropriation of Grand Lodge devoted to use of Class No. 1 . . .	1200.00
April. Appropriation by Trustees for use of Class No. 2	1000.00
July. Appropriation by Trustees for use of Class No. 3	600.00
October. Appropriation by Trustees for use of Class No. 4	1200.00
Order No. 10, returned	<u>10.00</u>
	<u>\$4165.00</u>

Cr.

Amount granted to 394 applicants for relief during the year	<u>4160.00</u>
Leaving a balance on hand	<u>\$5.00</u>

All of which is respectfully submitted,

ALFRED C. STULB,
President Almoners Grand Lodge Charity Fund.

The Stewards of the Stephen Girard Charity Fund made the following report, which was ordered to be entered and filed:

To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:

The undersigned, on behalf of the Stewards of the Stephen Girard Charity Fund, submits the following report of their proceedings for the year ending December 19, 1895:

Balance on hand December 20, 1893	\$1426.00
Amount appropriated to Committee No. 1	\$700.00
" " " 2	600.00
" " " 3	600.00
" " " 4	700.00
Total amount appropriated by Grand Lodge	2600.00
Amount granted for relief, April 4, 1895, Order No. 61, returned	20.00
	2620.00
	<u>\$4046.00</u>

In the performance of their official duty the Stewards granted relief to one hundred and eighty-one poor and respectable Brethren, to wit:

To 155 hailing from the jurisdiction of Pennsylvania	\$2276.00
26 " " other jurisdictions, viz.:	
1 " " Maine	\$20.00
1 " " West Indies	15.00
5 " " Washington, D. C.	65.00
1 " " Ohio . . . . .	.5.00
7 " " New York	70.00
4 " " Delaware	65.00
1 " " North Carolina	15.00
2 " " Scotland	35.00
1 " " Virginia	20.00
2 " " Florida	10.00
1 " " Ireland	10.00
	330.00
	<u>\$2606.00</u>
Balance remaining December 19, 1895	1440.00
	<u>\$4046.00</u>

Respectfully submitted,

BARCLAY J. WOODWARD,
President of Stewards.

PHILADELPHIA, December 26, 1895.

The Bursars of the Thomas R. Patton Memorial Charity Fund made the following report, which was ordered to be entered and filed:

PHILADELPHIA, December 27, 1895.

To the Right Worshipful Grand Lodge, Free and Accepted Masons, of Pennsylvania:

The Bursars of the Thomas R. Patton Memorial Charity Fund respectfully report that during the past year they have expended the following amounts for the relief of persons entitled to the benefit of said fund:

Class No. 1, January, February, and March	\$420.00
" " 2, April, May, and June	10.00
" " 3, July, August, and September	360.00
" " 4, October, November, and December	305.00
	<hr/>
	\$1095.00

Respectfully submitted,

WILLIAM ELDER,
President of Board.

The Right Worshipful Grand Secretary, Brother MICHAEL NISBET, stated that Lodge No. 434, which was suspended on the 4th instant for delinquency in its General Return for 1894, had since made its return, and its suspension was thereby removed.

A communication was received from F. W. McC., formerly a member of late Lodge No. 488, asking Grand Lodge to restore him to good Masonic standing, which was granted.

The Right Worshipful Grand Master Brother MATTHIAS H. HENDERSON delivered the following address:

BRETHREN OF THE GRAND LODGE:

The events of another year have been added to Masonic history, and again we meet in Annual Grand Communication. Before proceeding let us devoutly thank Almighty God for infinite mercies. He has vouchsafed to us blessings which we neither deserve nor appreciate, and while humbly asking pardon for our sins let us invoke a continuance of His guidance and protection. While the year has been one of peace and prosperity, it has not been without bereavements, and we have been sharply reminded of our mortality. Ere we take up the business of the year let us pay our last tribute to those faithful Brethren who were with us a year ago, whose faces we miss to-day, and who we will miss until we meet them where parting is no more.

THE DEAD.

Early in the year we were called upon to perform the last sad rites over the mortal part of one of our oldest members; one of our Masonic sages. Past Grand Master RICHARD VAUX, after an active membership in this Grand Lodge of fifty years, died on the 22d of March at his residence in this city, after a short illness, aged seventy-eight years. At our June Communication I announced his death and gave my own estimate of his character, which fell far short of his worth, but was followed by an extended eulogium by his intimate friend and associate Past Grand Master MICHAEL ARNOLD, and feeling remarks by others.

These papers will be found in their proper place in these Proceedings. Brother VAUX was prominent in whatever he undertook. As a Mason, as a philanthropist, and as a citizen he was well and favorably known. His death has left a void in all these circles, and many deserved eulogies have been pronounced upon him. As Chairman of our Committee on Correspondence for many years he was known wherever our Proceedings penetrated, and the comments made by the Chairmen of those Committees on his life and work are uniformly kind, and show the estimation in which he was held. As one of them remarks, "The loss sustained is a universal one to the Masonic Fraternity." Much has been said of him, and all we can now do is to cherish his memory.

Brother HENRY A. TYSON died at his home in Reading, September 13. He was born in that city December 14, 1832, and all his life was spent there. He had the confidence of his fellow-citizens to such an extent that he was elected City Controller in 1876 and 1877, and Mayor in 1879. He was initiated in Chandler Lodge No. 227, June 7, 1859, and served as Worshipful Master in 1864 and 1865, and as Secretary from 1867 to the date of his death. He was appointed District Deputy Grand Master of the Seventh District, composed of the Counties of Berks and Lebanon, by Grand Master E. COPPEÉ MITCHELL, December 27, 1884, and served this Grand Lodge with ability and fidelity during the remainder of his life.

While the business of my office has been continuous, scarcely a day passing without a duty to be performed, it has become so systematized as to be disposed of with the least possible annoyance or delay consistent with its volume, and while perplexing questions will always present themselves, there is a certain pleasure in the discharge of these duties which amply compensates for any discomfort they bring. A Brother said in my hearing within the past year that he considered it a greater honor to be Grand Master of Masons than to be President of the United States. Whether, if he were given his choice, he would adhere to the words spoken in a moment of enthusiasm may be conjectured, but certain it is that his temperament is not to be envied whose breast does not thrill with pleasure at the homage paid him as Grand Master. He is the recognized head of the Fraternity, and when he travels through his jurisdiction his Brethren vie with each other in paying him respect. He is regarded as the embodiment of all Masonic knowledge, and his utterances are accepted as those of an oracle. Strangers and acquaintances seek to press his hand, and the best within reach is placed at his disposal. The ladies smile upon him and present him with bouquets, and proud are those memento hunters who obtain his autograph.

This is one side of the picture, but there is another. His cup is not always filled with honey, nor is his bed always one of roses. Among the multitudinous duties

of the Grand Master of a jurisdiction the size of ours there are sure to be thorns among the flowers.

PHYSICAL PERFECTION.

One of the questions the Grand Master is often obliged to decide is that of the physical qualifications of candidates for initiation. It is not a difficult one, for the law is plain ; if it were not so plain it would not be so troublesome as it is. Though the Landmark is so well established and the usage of this Grand Lodge so well known, the lame and the halt, and those suffering with various slight mutilations, have come before me to ascertain if they could receive the degrees. To refuse some of them seemed like a great hardship and was a most unpleasant duty, and I do not doubt that they and their friends left me feeling that I was unsympathetic and unreasonable, while in truth I was neither, and would have been glad to decide otherwise. The only place to draw the line is where perfection would be on one side, and imperfection, however slight, on the other. Once cross the line but a hair's breadth and the Landmark falls. This fundamental law of our Craft has been so often enunciated from this station that it should not be necessary to say more in regard to it, and I only refer to it now to show the great pressure that continues to be brought to set it aside, and the necessity for firmness against the least semblance of relaxation.

DECISIONS.

I have decided that a petition for permission to present a third petition for initiation and membership can be presented at any stated meeting, subject to the Ahiman Rezon, Article XXI., Section 16, and as often as the applicant wishes to present it and the Lodge chooses to receive it.

It is not proper for the Worshipful Master to receive the Tyler's avouchment for a stranger from the Pursuivant. When the latter announces that the former can vouch for a stranger the Tyler should be required to come into the Lodge-room and make his avouchment directly to the Worshipful Master. There will then be no danger of the identity of the visitor being lost. Any other method is not proper, and cannot be permitted.

A man who cannot write cannot be made a Mason. An applicant must, with his own hand, sign his name in full to the petition. A mark X cannot be accepted. A man who in this age of free schools has arrived at years of maturity without one of the rudiments of the most ordinary education does not manifest intelligence and ambition enough to be a useful member of our Fraternity. We cannot condone or tolerate that degree of ignorance.

As it has been decided that it is improper to send

notices of Lodge-meetings on postal cards (Pro. 1889, p. 142), and to publish the same in a newspaper (Pro. 1892, p. 133), it is evidently the intention that such notices should be a private communication between the sender and the recipient. To carry out that intention to the fullest extent I decide that all notices contemplated by Article XVIII., Section 9, of the Ahiman Rezon must be sent in sealed envelopes.

REVISION OF THE AHIMAN REZON.

The Committee appointed a year ago to revise the Ahiman Rezon held several meetings and devoted much careful thought to the work. The result of their labors was referred to and approved by you at the last Quarterly Communication. At the same time it was ordered to be printed and distributed to the Lodges, which will be done as soon as possible. In its scope and arrangement I believe it to be the best edition we have yet had.

For a full account of the work I refer to the report of the Committee made December 4, and published in these Proceedings. The labor devoted to this work by Brother JAMES M. LAMBERTON has been of great value, and deserves special mention.

SIDE DEGREES.

During the year my permission was asked to organize a side degree or society to be called "The Masonic

Sons and Daughters of the Revolution," the membership to be composed of Masons and their families whose ancestors had fought in the Revolutionary War. It is needless to say that permission was refused. I had supposed that the attitude of this Grand Lodge in regard to such matters was so well understood that it did not need reassertion, but it seems otherwise. The Grand Lodge of Pennsylvania recognizes nothing but ancient Freemasonry. It does not countenance side degrees, nor will it permit organizations not Masonic to use titles having a Masonic reference. Ancient Craft Masonry is our property, and we cannot allow attachments to be made to it which destroy its symmetry and pervert it from its original purpose.

NEW LODGES.

January 25, I constituted E. Coppeé Mitchell Lodge, No. 605, which will meet in this city. It had twenty-six charter members. The Lodge honors itself by honoring the name of one of the most scholarly, purest, and most lovable men, and one of the best informed Freemasons that ever occupied the station of Grand Master. It was a coincidence not noticed until we were seated at the banquet table that the Lodge was constituted on the eighth anniversary of his death.

March 12, District Deputy Grand Master Brother JAMES W. McDOWELL, acting under my dispensation, constituted Garfield Lodge, No. 604, at McDonald, in Washington County. Brother McDowell informs me

that the Lodge starts under favorable circumstances and with all the elements of success.

April 26, accompanied by the Grand Officers, I proceeded to Frankford and constituted Radiant Star Lodge, No. 606. They had twenty charter members, and their future seems as radiant as their name would imply. We now have North Star, Northern Star, Eastern Star, Western Star, Rising Star, Cumberland Star, Oriental Star, and Radiant Star, quite a constellation, to which may be added Meridian Sun.

June 25, I constituted Olivet Lodge, No. 607, in the Oriental Hall in this Temple. The Lodge will meet in this city.

July 10, accompanied by Brother MICHAEL NISBET, Grand Secretary, and Brother WILLIAM A. SINN, Grand Tyler, I went to Pittsburgh, and in Freemasons' Hall, on Fifth Avenue, constituted Joppa Lodge, No. 608, to meet at Hazlewood, one of the suburbs of the city. The Lodge had thirty-four charter members.

September 6, I constituted Progress Lodge, No. 609, in this city, with thirty charter members.

November 22, I constituted University Lodge, No. 610, in this city.. It had sixty-eight charter members, the largest number I have any knowledge of upon a similar occasion, with one exception. Their officers have a thorough knowledge of the work and law, and the Lodge starts with an enthusiasm which seems to insure its success.

It is named out of compliment to the University of

Pennsylvania, the great institution of learning founded by our distinguished Brother, Past Grand Master BENJAMIN FRANKLIN. In connection with this name it is worthy of note that Brother ROBERT FREKE GOULD, in his "History of Freemasonry," Volume III., p. 218, says, "The first Lodge to adopt a distinctive title, apart from the sign of the tavern where it met, was the University Lodge, No. 74 (England), in 1730.

December 27, 1894, our Lodges numbered	418
Constituted since	7
Total, December 27, 1895	<u>425</u>
Total membership, December 27, 1893, was	47,396
Increase during 1894	<u>1,076</u>
Showing a total, December 27, 1894, of	<u>48,472</u>

It is a fair presumption that our membership to-day is nearly, if not quite, fifty thousand.

FINANCES.

Our finances have been handled so judiciously that our loans have always occupied a high plane in financial centres, and have been eagerly sought by conservative investors who desired a high class security. This is the more noteworthy when it is remembered that no mortgage, judgment, lien, or other encumbrance has ever been placed upon our property. The holders of our bonds have never had any other security than the honor and credit of the Grand Lodge, which I am proud to say has been sufficient to carry it through every emergency.

During the past year we reached what we have long been striving for, the reduction of our debt to five hundred thousand dollars. At this fruition of our hopes a short *résumé* of our financial history for the past twenty-eight years may not be uninteresting. When the lot on which this Temple stands was purchased in 1867, and preparations were made for erecting the Temple, the annual revenue of the Grand Lodge was, in round numbers, sixty-five thousand dollars, an amount totally inadequate for the work in hand. At this juncture "The New Masonic Temple Loan" was authorized and placed on the market. To provide for the payment of principal and interest the Sinking Fund was created April 7, 1869, when it was

"Resolved, That five per cent. of the current receipts of the Grand Lodge, be, and the same are hereby, appropriated and set apart for the *Redemption of the New Masonic Temple Loan.*"

The revenue of the Grand Lodge at that time was derived from the following sources.

1. From the rents of the Masonic Hall.	
2. Warrants for new Lodges, each	\$81.00
3. Dispensations to pass to the Chair, each	10.00
4. Dispensations to enter, pass, and raise, for each degree	10.00
5. Grand Lodge certificates, each	2.00
6. Dues from Lodges, for each member annually	1.00
7. Fee for each initiation	2.00

In addition to which, every Lodge meeting in the city of Philadelphia paid ten per cent. out of each initiation fee to the fund for building the new Masonic Temple. The above dues and fees were subsequently increased. Lodges meeting outside of Philadelphia were required to pay for each initiation eight dollars, and for each member annually one dollar. Lodges meeting in Philadelphia, for each initiation ten dollars, and for each member annually two dollars, in addition to which every Lodge meeting in Philadelphia paid ten per cent. out of each initiation fee; these dues and fees to continue until the debt of the Grand Lodge was reduced to five hundred thousand dollars, when they were to revert to what they had been. The Lodges, recognizing the emergency of the case, and that the pledged faith of the Grand Lodge was at stake, paid these heavy assessments without a murmur, and the number that asked for a remission of their dues, or whose warrants were vacated for a failure to pay, is too small to deserve notice.

Various amounts of the loan were issued at different times until November 14, 1874, when it culminated in a debt amounting to \$1,470,525, the annual interest charge on which, at seven and three tenths per cent., was \$107,348.32. From this point it steadily decreased. December, 1875, \$150,000 were paid, and the balance, amounting to \$1,320,525, was funded at six per cent., the annual interest charge being \$79,231.50, a reduction of \$28,116.82. September, 1880, \$41,025 were paid,

and the balance, amounting to \$1,279,500, was funded at five per cent., the annual interest charge being \$63,975, a reduction of \$15,255. September, 1890, \$466,100 were paid, and the balance, amounting to \$813,400, was funded at four per cent., the annual interest charge being \$32,536, a reduction of \$31,439.

It may be of interest to some to know where the four per cent. loan was held, and I will give them the following data :

Individuals held	\$101,100
Associations not Masonic	51,750
Royal Arch Chapters	50,750
Commissioners of Sinking Fund	46,800
Mark Lodges	29,300
Commanderies	29,100
A. and A. Scottish Rite	12,250
Masonic Home	1,100
A total of	<u>\$322,150</u>

which was paid September 1, 1895. The balance of the loan is held as follows:

Lodges	\$346,250
Grand Lodge Charity Fund	73,000
Girard Bequest	52,000
Grand Chapter	20,000
A total of	<u>\$491,250</u>

which is the present debt, the annual interest charge being \$19,650, a reduction of \$12,886. The Grand Lodge has paid in the past twenty-one years \$979,275 of principal, and \$1,661,357.08 of interest, making a

total of principal and interest paid of \$2,640,632.08. The revenues of the Grand Lodge justify the belief that the present debt can be materially reduced annually, so that we can reasonably hope to see it extinguished in a few years. It being now reduced to five hundred thousand dollars, by provision of the Ahiman Rezon the dues and fees from constituent Lodges revert to what they were in 1871, which is a well-earned relief to the Lodges which have so long and so patiently borne the burden and heat of the day.

The eminent English Architect, SIR CHRISTOPHER WREN, is buried within the crypt of his greatest work, St. Paul's Cathedral in London, and on his tomb is a Latin inscription, which, being translated, reads, "If you seek his monument, look around." If any member of this Grand Lodge, after all I have said, still asks what our debt was created for, and what we have obtained in exchange for it, I bid him look around. We own and occupy a Temple the equal of which has never been erected for Masonic purposes.

These remarks would not be complete, and I would do violence to my own ideas of what is just, did I not pay tribute where it is due. Whatever action has been taken concerning our finances has been taken by the Grand Lodge, but the resolutions on which it has acted have been formulated in the Committee on Finance, and every resolution they have offered, bearing upon the management of the loan, has been approved by the Grand Lodge. The Committee on Finance has prac-

tically controlled our finances, and that they have done it well our present condition proves. Since the creation of the New Masonic Temple Loan, twenty-eight years ago, a number of faithful Brethren have given their best energies and much of their time to the duties of that Committee. I recall in the order of their appointment the names of ROBERT CLARK, Past Grand Master, FRANCIS BLACKBURN, JAMES HERDMAN, WILLIAM H. EAGLE, JOHN C. YEAGER, E. HARPER JEFFRIES, AUGUSTUS R. HALL, and ROBERT P. DECHERT. These have all gone to their reward, leaving behind them records that they were faithful to every trust.

While not wishing to give undue prominence to any where all were so deserving, I may be excused for calling special attention to Brother JAMES HERDMAN on account of his long service on the Committee and the unusual difficulties which attended his performance of its duties. He was first appointed by Grand Master RICHARD VAUX, December 27, 1867, and was a member of Milnor Lodge, No. 287, of Pittsburgh, where he resided, three hundred and fifty-four miles from the seat of the Grand Lodge. Notwithstanding this distance, he rarely missed the regular meetings of the Committee, which are held on the fourth Monday of February, May, August, and November, and attended the one immediately preceding his death, which occurred October 31, 1894, at the age of seventy-nine years, and after a service on the Committee of nearly twenty-seven years. A man of business who was suc-

cessful in his own affairs, he placed his experience and commercial training at the service of the Grand Lodge, and took pleasure and pride in doing so. He never would accept any return for his travelling expenses, and after his death suitable resolutions in recognition of his worth were adopted and presented to his family.

There are other Brethren who have been as faithful as any I have mentioned, but they are more than a memory, for we have them still with us and can avail ourselves of their wise counsels. In the future I trust their duties will be lighter and more free from anxiety than they have been for many years.

REPRINT OF THE MINUTES OF THE GRAND LODGE.

In my address of last year I mentioned the reprint of the minutes of the Grand Lodge, which was begun some years ago, but abandoned, and emphasized the importance of continuing it. I am glad to say that the work has been resumed by the Committee on Library, and will be pushed to completion. Upon comparing the volume published in 1877, and mentioned in my last address, with the original records, it was found to be incomplete, as was the manuscript which had been prepared for the succeeding volumes. In order to issue a work that would have the same value as the minutes themselves, it was deemed best to discard the work already done and begin anew. This has been done, and the volume issued can be relied upon as a faithful

and complete reproduction of the original records. To quote from the preface:

"In the preparation of this volume, care has been taken to preserve, as fully as possible, the orthography as well as the quaint style in which the minutes are recorded, in order to give the Brethren, as nearly as can be, an exact reproduction of these old minutes."

The work is still progressing, and other volumes will be issued in due time. I hope it will receive the recognition from the Craft which it deserves. The price does not more than cover the cost, and neither the Grand Lodge nor any one connected with it is trying to make money out of it. The compilers are working without fee or reward, except the interest they take in it, and their devotion and self-sacrifice should receive the appreciation and recognition due them. Though the book has been published less than a month, the sales already made are very encouraging and indicate that the edition will soon be exhausted.

DISPENSATION TO ELECT A WORSHIPFUL MASTER.

I received two petitions for dispensations to elect a Worshipful Master, the Master in each instance having died. The first was granted, though I had at the time serious doubts as to its propriety. During the interval between the granting of the first dispensation and the application for the second, I did what I should have done before, examined the subject with care, and became so convinced that I had erred that I feared an-

other opportunity would not be given me to place myself on record on this subject. The second application was refused for the following reasons :

There is abundant evidence that, from time immemorial, in case of the death, removal, or disability of the Master, his authority vests in the Senior Warden.

In the Ahiman Rezon adopted by this Grand Lodge November 22, 1781, and printed in 1783, known as the "Smith Ahiman Rezon," appears a dissertation on the duties of Lodges and individual Masons, which is said to have been compiled in 1696, so that if there is any merit in antiquity, it certainly has it. On page 54 is the following :

"The *Senior Warden* succeeds to all the duties of the Master, and fills the chair when he is absent. Or, if the *Master* goes abroad on business, resigns, demits, or is deposed, the *Senior Warden* shall forthwith fill his place till the next stated time of election. And although it was formerly held that in such cases the Master's authority ought to revert to the last Past Master who is present, yet it is now the settled rule that the authority devolves upon the *Senior Warden*, and in his absence upon the *Junior Warden*, even though a former Master be present."

And on page 55,—

"The business of the Wardens in the Lodge is, generally, to assist the Master in conducting the business thereof, and managing the Craft in due order and form when the Master is present, and in doing his duties (as above set forth) when he is necessarily absent."

The "General Regulations" compiled by George Payne, in 1720, when he was Grand Master of Eng-

land, and adopted by the Grand Lodge on St. John the Baptist's Day, 1721, are entitled to great respect, and received the unqualified endorsement of this Grand Lodge by being republished in our Ahiman Rezon of 1825. On page 110 of that volume the Second Regulation, after describing the duties and powers of the Master, concludes as follows:

"And in case of sickness, death, or necessary absence of the Master, the Senior Warden shall act as Master *pro tempore*, if no Brother is present who has been Master of that Lodge before; for, in that case, the absent Master's authority reverts to the last Master then present; though he cannot act until the said Senior Warden has once congregated the Lodge, or, in his absence, the Junior Warden."

While the authority in this Regulation seems to be divided, it is clear that the power of continuing the labors of the Lodge is vested in the Senior Warden, and in his absence in the Junior Warden, for if either of them refuse to congregate the Lodge, the last Master would have no opportunity to act.

No. 39 of the same Regulations reads,—

"Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of this ancient Fraternity; provided, always, that the old Landmarks be carefully preserved," etc.

But this Grand Lodge has never adopted any regulation requiring the Grand Master to issue such dispensation.

Article XVII., Section 10, of the Ahiman Rezon of 1877, reads,—

“In case of the death of the Master and Wardens, or their removal from this jurisdiction, or in default of an election at the time prescribed therefor, or for special reasons, the Grand Master may, by dispensation, permit a special election to fill the vacancies until the next annual election.”

In such case a dispensation should clearly issue, for if all three are dead or removed no one would have authority to produce the Warrant, and the Lodge would be obliged to cease its labors, unless the Grand Master exercised his dispensing power. In the present edition a small word dropped out of the above section and another small one was substituted, the change being sufficient to somewhat alter the meaning of the section, which now reads,—

“In case of the death of a Master or a Warden, default of election, or refusal to be installed, or for any special reason, a dispensation may be granted to permit a special election to fill any vacancy in any station caused thereby, until the next annual election.”

As this leaves it optional with the Grand Master whether to grant the dispensation or not, I acted as I believe to be in harmony with immemorial usage. At his installation the Senior Warden promises, in the most solemn manner, that, in the absence of the Worshipful Master, he will take his station and perform the duties thereof to the best of his ability, and in the charge which follows it is enjoined upon him, “In the

absence of the Master you are to govern this Lodge." He then assumes a responsibility which he has not the right to transfer to another, and which no one has the right to wrest from him. A minor reason for not granting such dispensation is found in the fact that, under our law, no one can become a member of the Grand Lodge who has not served a full year as Master. Therefore, if any one were elected other than a Past Master, he would not acquire such membership unless re-elected, which might not occur.

When it is also considered that a dispensation cannot be granted for the election of a particular person, and that some one might be elected over him, I am clearly of the opinion that no dispensation should issue which would deprive the Senior Warden of his vested right. The same law will apply to the Junior Warden, who succeeds to the station and duties of the Master in the event of the death, absence, or disability of both his superior officers.

I have issued Dispensations to elect Junior Wardens, Treasurers, and Secretaries, when application was made in proper form, to fill vacancies caused by death, removal from the jurisdiction, and ineligibility, and to elect all officers, when a Lodge, for good reason, had failed to elect at the proper time.

CONFERRING THE DEGREES AT SIGHT.

September 7, I exercised the prerogative of a Grand Master by conferring the degrees at sight on SAMUEL

B. HUEY, a resident of Philadelphia. While some jurisdictions deny this right to the Grand Master, Pennsylvania has adhered tenaciously to the ancient Landmark, and there have been but few of our Grand Masters who have not observed it at least once. We do it for the purpose of keeping the custom green in the minds of the Brethren, and lest it become forgotten and fall into decay by reason of disuse. The Grand Master always endeavors to select a candidate worthy of the honor conferred,—one who conforms physically, mentally, and morally to the requirements of the Craft.

CORNER-STONES.

June 30, I issued a dispensation to District Deputy Grand Master Brother ANDREW J. KAUFFMAN to lay the corner-stone of the Hebrew Synagogue, Shaaray Shomayim, at Lancaster. On the same date I issued a dispensation to District Deputy Grand Master Brother BOYD G. STEEL to lay the corner-stone of the Epworth Memorial Methodist Episcopal Church at Altoona.

July 24, I laid the corner-stone of the Millvale Borough Public School, at Millvale, Allegheny County.

August 17, I laid the corner-stone of the Second Ward Public School at Wilkinsburg, Allegheny County.

September 4, I issued a dispensation to District Deputy Grand Master Brother DAVID A. SAWDEY to lay the corner-stone of a public library at Erie.

In each instance these ceremonies were performed

at the request of the proper authorities, and were witnessed by large concourses of interested spectators.

I refused to lay two corner-stones. One was that of a private school which could not be considered in any sense a public building. The other was that of a church, the authorities of which stated they wished the Grand Officers to perform the ceremony because if it were known they would do so a large assemblage would be attracted, in which they desired to circulate a subscription paper, hoping to secure enough pledges to pay the church debt. If they had thought any other society would have attracted a larger crowd than the Masons they would have extended the invitation to them, as it was the crowd they wanted and they did not care how they obtained it. I refused to have anything to do with it, as we do not knowingly allow ourselves to be used as advertising agents. They talked too much and spoiled their case, as men have often done before them.

THE TEMPLE SCHOOL OF INSTRUCTION.

I attended a special meeting of the Temple School of Instruction, Tuesday evening, March 5, accompanied by the elective Grand Officers, several Past Grand Masters, twenty-two District Deputy Grand Masters, and a concourse of Brethren which filled the large Gothic Hall, in which the meeting was held. The work was rendered with the accurate fluency which for years has characterized the school, and when

at the close I was asked to criticise I could only approve. The schools in Pittsburgh, Allegheny, Altoona, and Harrisburg deserve their full share of praise for the perfection to which our work has been brought, and when the Grand Master now makes a tour among the interior Lodges he finds a uniform ritual. These schools are the conservators and guardians of the work. They are composed of Brethren selected for their experience, who from the best sources at their command, aided by long-established usage, decide what the work is, and with the approval of the Grand Master teach it. We have found it the most effective way of doing so. The Grand Master has too many other cares to be himself a teacher, and while he would quickly interpose his authority should any radical change in our venerable ceremonial be attempted, in its details he is content to leave it where he has confidence it will be cherished and preserved. The Schools of Instruction are too firmly established for us to have any fear of their decadence. What we expect is that they will multiply until every district in the jurisdiction has one, each vying with the other in proficiency.

Several of the District Deputy Grand Masters have during the year held convocations of the Lodges forming their districts, in which the work has been rehearsed and questions of Masonic law settled. These convocations are of use in that they bring the Brethren of a district together, enabling them to become acquainted, and are valuable adjuncts to the schools. While not

obligatory, I strongly advise each District Deputy Grand Master to hold one annually.

VISITATIONS.

January 23, accompanied by several of the Grand and Past Grand Officers, I visited the Grand Lodge of New Jersey, at Trenton, upon the occasion of their One Hundred and Eighth Annual Grand Communication. We were received by Most Worshipful Brother JAMES H. DURAND and his Grand Officers with the courtesy which has always marked the intercourse between our jurisdictions. Our visit was a most enjoyable one, and leaves only pleasant recollections.

September 16, accompanied by Brother GEORGE W. KENDRICK, Jr., Senior Grand Deacon, I attended a reception tendered the Most Worshipful Grand Master of New York, Brother JOHN STEWART, by the Masons of the twenty-fifth district, at the Masonic Hall in Buffalo. The meeting was largely attended, and was presided over by the District Deputy Grand Master Brother ROBERT D. YOUNG. An interesting address was delivered by the Most Worshipful Grand Master, who was followed by other Brethren. Distinguished consideration was shown your Grand Master, and when introduced to the assemblage I responded for Pennsylvania in the best language I could command. It was my first meeting with the Brethren of Buffalo, who fully sustained their reputation for hospitality.

No extended tour of visitations accompanied by the

Grand Officers has been made, but the duty imposed upon the Grand Master of visiting the Lodges as often as is practicable has not been neglected. I have paid informal visitations, January 4, to Lodge No. 250, at Sharon; January 7, to Lodge No. 517, at Sharpsville; January 24, to Lodge No. 51, at Philadelphia; March 7, to Lodge No 529, at Philadelphia, on the occasion of their twenty-first Anniversary; September 24, to Lodge No. 243, at Newcastle; October 21, to Lodge No. 389, at West Middlesex, when the first meeting was held in a handsome suite of rooms which the Lodge has recently leased and furnished. A large number of Brethren from surrounding Lodges were present to celebrate the event. The Entered Apprentice and Fellow Craft degrees were conferred by the Officers of the Lodge.

April 25, accompanied by the Grand Officers, I paid a Grand Visitation to Lodge No. 591, at Philadelphia, and on October 10, accompanied as above, paid a Grand Visitation to Lodge No. 432, also at Philadelphia. Upon each of these occasions the Grand Secretary made a report upon the minutes, which reports, though covering considerable time, were quite brief, and suggested few changes; the best proof that the records were well kept. At each of these Grand Visitations the degree of Master Mason was conferred by the officers of the Lodge.

June 24, accompanied by several of the Grand Officers, I visited Lodge No. 476, at Lancaster. The

occasion was their twenty-fifth anniversary. A history of the Lodge was read by the Secretary, and at the banquet which followed addresses were made by the Grand Officers and other Brethren. The Brethren of Lancaster extended the hospitality for which they are proverbial, and the occasion was pleasant in every detail and incident.

November 18, I visited Lodge No. 219, at Pittsburgh, where I was greeted by the largest assemblage I ever met in a constituent Lodge. The large room in Freemason's Hall, on Fifth Avenue, was full to overflowing. Several Past Grand Officers of the Grand Lodge of Canada were present, also Past Grand Master JOSEPH EICHBAUM, District Deputy Grand Masters JAMES W. BROWN, WILLIAM H. SLACK, WILLIAM B. MEREDITH, and WALTER D. CLARK, several Worshipful Masters of Pennsylvania Lodges, and many representatives from other jurisdictions. The Entered Apprentice, Fellow Craft, and Master Mason degrees were conferred by the officers of the Lodge in a most creditable manner.

At all the visitations I have paid, either formal or otherwise, I have been received with that high consideration and distinguished courtesy which our Lodges love to show to their Grand Master, and every evidence is that their loyalty to this Grand Lodge is as firm as the mountains which traverse our State, and as constant as the sun which daily lights our path.

UNAFFILIATES.

Wherever our Fraternity exists there are to be found drones in the Masonic hive, who contribute nothing to the revenues, nor do they perform any of the labors of the Craft, but who are always willing to partake of its benefits. There is no precept more explicitly expressed in the ancient Constitutions than that every Mason should belong to a Lodge. The charges adopted in 1722 have always been held in the highest veneration as embodying the most important points of the ancient written, as well as unwritten law. The third charge is as follows:

“A Lodge is a place where Masons assemble and work; hence that assembly, or duly organized society of Masons is called a Lodge, and every Brother ought to belong to one, and to be subject to its by-laws and the General Regulations.”

From that day until now unaffiliates have received the condemnation of Grand Lodges, many of which have adopted stringent regulations for their exclusion from Masonic privileges. On March 31, 1783, this Grand Lodge signified its wish to an unaffiliated Brother “that he would, as soon as convenient, partake of the benefits of some Lodge of Ancient Masons by becoming a member thereof.”*

I have several times been asked to issue dispensations permitting their burial with our rites, but in all cases have required a satisfactory explanation of the reason

* Reprint. Volume I. p. 61.

they were unaffiliated before granting it. In one case, a Brother in affluent circumstances who was made a Mason in 1869 resigned in 1872. Since that date he never visited a Lodge, or by word or act manifested any interest in, or solicitude for, Freemasonry, but when death approached he requested that he be buried by the Lodge of which he had been a member. I asked a Brother of his acquaintance why he had resigned, and his reply was, that he did not know unless it was because he did not want to pay dues. He was not buried by the Lodge.

Another case was that of a Brother who was suspended for non-payment of dues. He paid the amount charged against him within a short time, and the usual motion was made that he be restored to membership, which laid over under the rule. Before the next meeting of the Lodge he died, and the request was made that he be buried Masonically, which was granted. I mention these cases to show that no arbitrary rule can be prescribed and enforced, but I believe the Grand Master should use some care to obtain a knowledge of the circumstances, and then act as his judgment dictates.

Some Brethren, being of a frugal disposition, resign to escape the payment of dues; others, failing to obtain office, or affronted at some action of the Lodge, resign because they think themselves unappreciated; others, because, as I have heard them say concerning Freemasonry, "There is nothing in it." They live outside the pale of the Fraternity, contributing nothing of

their means or influence to its support, and think when they come to die they should be accorded the same rights as the most active member.

Masonry is for Masons, for Masons in fact and not for Masons in name only, and those who wish to receive Masonic burial should make such provision during life, that a dispensation will not be needed.

I refused to issue a dispensation for the Masonic burial of an affiliated Fellow Craft Mason. The Ahi-man Rezon of 1825 provided that no Mason could be interred with the formalities of the Order unless he had been advanced to the *third* degree of Masonry; foreigners, sojourners, and particular officers excepted, and those at the discretion of the Grand Master. It further stated that from the above restriction there could be no other exceptions, showing that at that time the intention was to confine the privilege of Masonic burial to Master Masons, with exceptions so rare that perhaps the Grand Master never had the opportunity to exercise his dispensing power.

I do not think the spirit of the law has since been changed, though the lettering now is different.

Our burial service of to-day is prefaced by the statement that

"No Mason can be interred with the formalities of the Fraternity unless he has been advanced to the sublime degree of a Master Mason, and at the time of his decease was a member of a Lodge and in good standing, except by a dispensation from the Grand Master."

My interpretation of which is, that the dispensing clause refers to unaffiliates, and that the law does not contemplate the Masonic burial of any but Master Masons.

APPOINTMENTS.

The death of Past Grand Master RICHARD VAUX created vacancies upon some of our Committees, which I filled by appointing Past Grand Master MICHAEL ARNOLD on Committee on Correspondence; Brother ABRAHAM M. BEITLER on Committee on Appeals; Brother EZRA S. BARTLETT a Trustee of the title to the Masonic Temple and other real estate of the Grand Lodge; and Past Grand Master J. SIMPSON AFRICA on Committee on Revision of the Ahiman Rezon.

May 27, I appointed Brother MATTHEW M. MACMILLAN, of Mahanoy City, District Deputy Grand Master of the Eleventh District, comprising the County of Schuylkill, in place of Brother LEVI HUBER.

September 26, I appointed Brother JAMES LEWIS RAKE, of Reading, District Deputy Grand Master of the Seventh District, comprising the Counties of Berks and Lebanon, in place of Brother HENRY A. TYSON, deceased.

EDICTS.

I have issued the usual number of edicts striking from the roll the names of those who were initiated before notice was received from the Grand Secretary that there was nothing on record against them. Also edicts

restoring to membership Brethren who had been suspended for non-payment of dues at a time other than that prescribed, and in all cases where suspensions had been inflicted, or resignations had been accepted collectively instead of separately, as the law requires. I am pleased to say that the Lodges thus transgressing are few, but there is no excuse for such transgressions. The law they are violating is not a new one. It has been in force for years, and nothing but carelessness can be offered to explain its violation.

Having been informed that a Lodge, whose by-laws specified that the regular meetings should be held at seven o'clock, had opened the Lodge, on a regular night of meeting, at half past five o'clock, I notified the Worshipful Master that all business transacted before seven o'clock must be considered as having been transacted at a special meeting. As candidates can only be balloted for at a regular meeting, the approval of two prior to seven o'clock was irregular, and the subsequent action of the Lodge in initiating them was unlawful and void.

USING MASONRY FOR BASE PURPOSES.

November 5, I received a printed circular letter issued by a Master Mason. It had been sent to Masons in his county, and stated that he was a candidate for office and solicited their votes on the ground that he was a Mason and by voting for him they would be aiding a Brother. Receiving it on the day of the elec-

tion, it was too late to take steps to counteract any benefit which might accrue to the sender, but I wrote him a letter which I do not think he will show to his friends or leave where his executors will find it. That it might have some degree of publicity among the Fraternity I sent it through the District Deputy Grand Master, and that the rebuke may not be entirely lost to posterity a copy is preserved in the Grand Master's office. I gave him my best wishes for his defeat, which I am happy to say was his fate, and am informed that his circular did not a little to work his discomfiture, as it excited feelings of indignation and revulsion even among his political friends. He should consider himself fortunate in escaping with a reprimand, for a clearer case for charges was never presented, and expulsion was never more richly deserved.

At the threshold of Freemasonry we state that we do not seek it through mercenary motives, but the frailty of human nature is so strong in some of us that we belie that assertion. In a Fraternity as large as ours we cannot wonder at this fact; we can only deplore it.

The use of Masonic signs or emblems for business purposes, or trading upon Freemasonry in any way, is not only a violation of our Masonic law, but is generally condemned by Masonic sentiment. I am glad to say it is an offence which is not prevalent in Pennsylvania, and no case as flagrant as the foregoing ever came under my notice.

This, my Brethren, is the register of such transactions and occurrences connected with my office as I deemed of sufficient importance to note. The general aspect of Freemasonry is one of increasing prosperity. Our Lodges and membership continue to grow and multiply. Peace and harmony reign. As we stand at the close of one Masonic year, and at the opening of another, let us pledge each other that, with continued and unremitting vigilance, we will guard the interests of our beloved Fraternity. Only by so doing can we hope to maintain the good name and fair fame which is our precious heritage.

You have, in the most flattering manner, signified your desire that I should continue as your Grand Master for another year. In consenting to do so, is it necessary for me to renew the promise made a year ago, that I will, with unabated zeal, endeavor to discharge its duties? If so, here do I pledge myself that, if life and health are spared to me, I will, with all the energy and ability I possess, endeavor to discharge the duties of this office in accordance with the ancient Landmarks our fathers have set, and in conformity with the Constitution, Laws, and Regulations of this Grand Lodge.

So much of the minutes of the Quarterly Communication, held December 4, A.L. 5895, as relates to the election of Grand Officers was read.

The following-named Brethren were duly installed

in their respective stations for the ensuing Masonic year in ancient and solemn form, were thrice proclaimed as such, and received the salutations of the Craft:

Bro. MATTHIAS H. HENDER-

SON	<i>R. W. Grand Master.</i>
" WILLIAM J. KELLY . . .	<i>R. W. Deputy Grand Master.</i>
" HENRY W. WILLIAMS . . .	<i>R. W. Senior Grand Warden.</i>
" GEORGE E. WAGNER . . .	<i>R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>

The Right Worshipful Grand Master announced the following appointments for the ensuing Masonic year:

Trustees of the Grand Lodge Charity Fund:

BRO. JOHN S. STEVENS.

- " JOHN STERLING.
- " STOCKTON BATES.
- " JOHN R. FANSHAWE.
- " J. WESLEY MILLER.

Trustees of the Girard Bequest:

BRO. SAMUEL C. PERKINS.

- " AZARIAH W. HOOPES.
- " JOHN L. THOMSON.
- " ALEX. H. MORGAN.
- " ELLSWORTH H. HULTS.

Trustees of the Title to the Masonic Temple and other Real Estate of Grand Lodge:

BRO. JOSEPH EICHBAUM, R. W. Past Grand Master.

- " MICHAEL ARNOLD, R. W. Past Grand Master.
- " CHARLES M. SWAIN, Lodge No. 19, Philadelphia.

BRO. WILLIAM B. LAMBERTON, Lodge No. 21, Harrisburg.

" EZRA S. BARTLETT, Lodge No. 500, Philadelphia.

Trustees of the Thomas R. Patton Memorial Charity Fund:

BROTHER MICHAEL ARNOLD, R. W. Past Grand Master.

" J. SIMPSON AFRICA, R. W. Past Grand Master.

" WILLIAM J. KELLY, R. W. Deputy Grand Master.

" PETER BOYD.

" JOHN JAY GILROY.

Grand Chaplains:

RT. REV. BRO. CORTLANDT WHITEHEAD, D.D., of Pittsburgh.

REV. BRO. HENRY S. GETZ, of Philadelphia.

" JAMES W. ROBINS, D.D., of Philadelphia.

" J. S. J. McCONNELL, D.D., of Philadelphia.

" BENJAMIN F. DELO, of Clarion.

" JOHN N. MACGONIGLE, of Oil City.

" CHARLES M. STOCK, of Hanover.

" ROBERT M. WALLACE, D.D., of Lewistown.

" DAVID S. MONROE, D.D., of Altoona.

" J. GRAY BOLTON, D.D., of Philadelphia.

" GRAFTON T. REYNOLDS, of Pittsburgh.

" JOSEPH W. MILES, D.D., of Pittsburgh.

" WILLIAM C. ROBINSON, of Philadelphia.

" THOMAS B. ANGELL, B.D., of Harrisburg.

" KENNEDY C. HAYES, of Meadville.

Senior Grand Deacon:

BRO. GEORGE W. KENDRICK, Jr., Lodge No. 59, Philadelphia.

Junior Grand Deacon:

BRO. GEORGE D. MOORE, Lodge No. 106, Williamsport.

Grand Stewards:

BRO. J. HARRIS MUSSINA, Lodge No. 199, Lock Haven.

“ CHARLES MATTHEWS, Lodge No. 243, New Castle.

Grand Marshal:

BRO. WILLIAM R. FRAZIER, Lodge No. 155, Philadelphia.

Grand Sword Bearer:

BRO. HARRY ORCHARD, Lodge No. 250, Sharon.

Grand Pursuivant:

BRO. WILLIAM T. REYNOLDS, Lodge No. 126, Philadelphia.

Grand Tyler:

BRO. WILLIAM A. SINN, Lodge No. 19, Philadelphia.

Committee on Landmarks:

BRO. SAMUEL C. PERKINS, R. W. Past Grand Master.

“ MICHAEL NISBET, R. W. Past Grand Master.

“ SAMUEL B. DICK, R. W. Past Grand Master.

“ CONRAD B. DAY, R. W. Past Grand Master.

“ JOSEPH EICHBAUM, R. W. Past Grand Master.

“ J. SIMPSON AFRICA, R. W. Past Grand Master.

“ MICHAEL ARNOLD, R. W. Past Grand Master.

WITH THE R. W. GRAND MASTER and the
DEPUTY GRAND MASTER.

Committee on Appeals:

BRO. WILLIAM B. HACKENBURG, Lodge No. 246,
Philadelphia.

“ WILLIAM B. HANNA, Lodge No. 59, Philadelphia.

BRO. GEORGE W. GUTHRIE, Lodge No. 221, Pittsburgh.

" GEORGE B. ORLADY, Lodge No. 300, Huntingdon.

" ABRAHAM M. BEITLER, Lodge No. 449, Philadelphia.

Committee on Finance:

BRO. CONRAD B. DAY, R. W. Past Grand Master.

" JOHN SLINGLUFF, Lodge No. 190, Norristown.

" J. WESLEY SUPPLEE, Lodge No. 131, Philadelphia.

" GEORGE H. BROWNE, Lodge No. 219, Pittsburgh.

" AZARIAH W. HOOPES, Lodge No. 52, Philadelphia.

Committee on Correspondence:

BRO. MICHAEL ARNOLD, R. W. Past Grand Master.

" LUTHER R. KEEFER, Lodge No. 426, Cressona.

" FRANK H. PIATT, Lodge No. 248, Tunkhannock.

" MONTRAVILLE H. SMITH, Lodge No. 402, Philadelphia.

" JAMES R. BARBER, Lodge No. 463, Titusville.

Committee on By-Laws:

BRO. CHARLES CAREY, Lodge No. 368, Philadelphia.

" JAMES S. BARBER, Lodge No. 402, Philadelphia.

" ROBERT MACKEY, Lodge No. 441, Philadelphia.

" EDGAR A. TENNIS, Lodge No. 371, Thompsontown.

" HENRY J. McCARTHY, Lodge No. 2, Philadelphia.

Committee on Printing and Publishing:

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" WILLIAM H. BELLOWS, Lodge No. 444, Philadelphia.

BRO. WILLIAM T. KRUMBHAAR, Lodge No. 51, Philadelphia.

" J. NEWTON SHANAFELT, Lodge No. 352, Chester.

" STEPHEN H. APPLETON, Lodge No. 298, Media.

Committee on Temple:

BRO. J. SIMPSON AFRICA, R. W. Past Grand Master.

" SAMUEL W. WRAY, Lodge No. 121, Philadelphia.

" HIBBERT P. JOHN, Lodge No. 369, Philadelphia.

" HARMON JOHNSON, Lodge No. 470, Falls of Schuylkill.

" LOUIS WAGNER, Lodge No. 52, Philadelphia.

Committee on Library:

BRO. EDWARD S. WYCKOFF, Lodge No. 19, Philadelphia.

" FRANK M. HIGHLEY, Lodge No. 402, Philadelphia.

" JOSHUA L. LYTE, Lodge No. 43, Lancaster.

" GEORGE W. HALL, Lodge No. 211, Philadelphia.

" ANDREW M. RAMBO, Lodge No. 286, Columbia.

" CHARLES W. PACKER, Lodge No. 72, Philadelphia.

" CHARLES K. FRANCIS, Lodge No. 610, Philadelphia.

Commissioners of Sinking Fund:

BRO. SAMUEL C. PERKINS, R. W. Past Grand Master.

" HENRY M. DECHERT, Lodge No. 274, Philadelphia.

" ATWOOD SMITH, Lodge No. 121, Philadelphia.

" CHARLES M. SWAIN, Lodge No. 19, Philadelphia.

" GEORGE W. HALL, Lodge No. 121, Philadelphia.

District Deputy Grand Masters:

1.—Brother ANDREW J. KAUFFMAN, of Columbia, for the County of Lancaster.

- 2.—Brother WILLIAM L. GORGAS, of Harrisburg, for the County of Dauphin, and that part of the County of Northumberland east and south of the Susquehanna River.
- 3.—Brother B. LATROBE MAURER, of Chambersburg, for the Counties of Cumberland, Franklin, and Fulton.
- 4.—Brother G. HENRY SHIRK, of Hanover, for the Counties of York and Adams.
- 5.—Brother JUDSON ARMOR, of Downingtown, for Lodges Nos. 309, 322, 340, 343, 383, 405, 564, and 569, in Chester County.
- 6.—Brother THADDEUS S. ADLE, of Norristown, for the County of Montgomery (except Lodges Nos. 308, 400, and 410), and for Lodges Nos. 75, 446, and 553, in Chester County, and Lodge No. 581, in Delaware County.
- 7.—Brother J. LEWIS RAKE, of Reading, for the Counties of Berks and Lebanon.
- 8.—Brother CHARLES S. VANDEGRIFT, of Eddington, for the County of Bucks, and for Lodges Nos. 308, 400, and 410, in Montgomery County.
- 9.—Brother WILLIAM J. TRANSUE, of Portland, for the Counties of Northampton and Monroe.
- 10.—Brother LAIRD H. BARBER, of Mauch Chunk, for the Counties of Carbon and Lehigh, and Lodge No. 327, in Luzerne County.

- 11.—Brother MATTHEW M. MACMILLAN, of Mahanoy City, for the County of Schuylkill.
- 12.—Brother WILLIAM D. WHITE, of Wilkes-Barre, for the County of Luzerne (except Lodge No. 327) and for Lodge No. 462 in Columbia County.
- 13.—Brother THOMAS F. WELLS, of Scranton, for the County of Lackawanna, and Lodge No. 341, in Wyoming County.
- 14.—Brother ELBERT P. JONES, of Ariel, for the Counties of Wayne and Pike.
- 15.—Brother DAVID C. AINEY, of New Milford, for the County of Susquehanna, and Lodge No. 438, in Wyoming County.
- 16.—Brother CHARLES E. RIGGS, of Canton, for the Counties of Bradford and Sullivan, and Lodges Nos. 248 and 263, in Wyoming County.
- 17.—Brother AARON R. NILES, of Wellsboro', for the County of Tioga.
- 18.—Brother JOHN K. HAYS, of Williamsport, for the Counties of Lycoming and Union, and for Lodge No. 401 in Northumberland County.
- 19.—Brother EZRA C. DOTY, of Mifflintown, for the Counties of Perry, Juniata, and Mifflin.
- 20.—Brother BOYD G. STEEL, of Altoona, for the Counties of Cambria and Blair, except Lodge No. 494.

- 21.—Brother WILSON I. FLEMING, of Bellefonte, for the Counties of Centre and Clearfield, and Lodge No. 534, in Jefferson County.
- 22.—Brother CHARLES L. WHEELER, of Bradford, for the Counties of Potter and McKean, except Lodge No. 566.
- 23.—Brother CALEB C. THOMPSON, of Warren, for the Counties of Warren, Forest, and Venango, except Lodge No. 552.
- 24.—Brother DAVID A. SAWDEY, of Erie, for the County of Erie.
- 25.—Brother MYRON PARK DAVIS, of Meadville, for the County of Crawford.
- 26.—Brother WALTER D. CLARK, of New Castle, for the Counties of Lawrence and Mercer.
- 27.—Brother WILLIAM B. MEREDITH, of Kittanning, for the Counties of Armstrong, Butler, Clarion, and Jefferson, except Lodges Nos. 429 and 534, and for Lodge No. 552, in Venango County.
- 28.—Brother JAMES W. BROWN, of Pittsburgh, for that part of the County of Allegheny south of the Allegheny and Ohio Rivers.
- 29.—Brother JAMES W. McDOWELL, of Washington, for the Counties of Washington and Greene, except Lodge No. 461, in Washington County.

- 30.—Brother IRVIN McFARLAND, of Indiana, for the Counties of Westmoreland and Indiana, except Lodge No. 562, in Westmoreland County.
- 31.—Brother JOHN D. CARR, of Uniontown, for the Counties of Fayette and Somerset, and for Lodge No. 461, in Washington County, and Lodge No. 562, in Westmoreland County.
- 32.—Brother WILLIAM H. SLACK, of Allegheny, for that part of the County of Allegheny north of the Allegheny and Ohio Rivers.
- 33.—Brother GEORGE R. McCREA, of Renovo, for the Counties of Clinton, Elk, and Cameron, and for Lodge No. 566, in McKean County.
- 34.—Brother ALEXANDER ELLIOTT, of Huntingdon, for the Counties of Huntingdon and Bedford, and for Lodge No. 494, in Blair County.
- 35.—Brother JOHN W. FARNSWORTH, of Danville, for the Counties of Montour, Snyder, and Columbia (except Lodge No. 462) and for Lodges Nos. 256 and 404, in Northumberland County.
- 36.—Brother WILLIAM B. BROOMALL, of Chester, for the County of Delaware (except Lodge No. 581), and Lodges Nos. 353, 475, and 545, in Chester County.
- 37.—Brother ULYSSES S. STROUSS, of Beaver, for the County of Beaver, and for Lodge No. 429 in Butler County.

Almoners of the Grand Lodge Charity Fund:

BROTHER WILLIAM D. SHUSTER . . .	Lodge No.	2
" JOSEPH J. WILLIAMS . . .	"	3
" GEORGE WENNER	"	9
" WILLIAM H. GARDNER . .	"	19
" JOHN M. ZOOK	"	51
" WILLIAM ELDER	"	52
" AMOS H. HALL	"	59
" AUSTIN J. MONTGOMERY .	"	67
" JAMES BAWN	"	71
" THOMAS J. BELVILLE . .	"	72
" WILLIAM C. MACKIE . . .	"	81
" ALEXANDER FOGEL . . .	"	91
" ROBERT J. LINDEN . . .	"	114
" CLARENCE E. STEEL . . .	"	115
" ROBERT SCOTT	"	121
" AUGUST GEISSEL	"	125
" JAMES LANING	"	126
" ROBERT ARTHUR	"	130
" GEORGE MORGAN	"	131
" JESSE J. BARKER	"	134
" SAMUEL I. GIVIN	"	135
" GEORGE TURNER	"	155
" WILLIAM E. THOMPSON, JR.	"	158
" JAMES M. WEST	"	186
" ALFRED C. STULB	"	187
" JACOB GLASER	"	211
" WILLIAM H. H. IRWIN . .	"	230

BROTHER ANDREW T. GAYLEY . . .	Lodge No. 246
“ FRANKLIN COGGINS . . .	“ 271
“ EDGAR S. LOUGEE . . .	“ 274
“ WILLIAM J. BARR . . .	“ 289
“ HARVEY R. MILLER . . .	“ 292
“ ROBERT B. SALTER . . .	“ 295
“ JAMES H. CROSSINGHAM .	“ 296
“ MOSES M. BAYERSDORFER	“ 359
“ LEWIS K. BROOKS . . .	“ 368
“ HENRY KENGOTT . . .	“ 369
“ JOHN McKINNEY . . .	“ 380
“ WALLACE S. L. RHOADS .	“ 384
“ WILLIAM J. DIVINE . . .	“ 385
“ JOSEPH P. YOUNG . . .	“ 386
“ EDWARD J. JAMES . . .	“ 393
“ FRANK M. HIGHLEY . . .	“ 402
“ JOHN F. RAU	“ 419
“ FRANK P. MASON . . .	“ 432
“ CHAS. G. CADWALLADER .	“ 436
“ ROBERT MACKEY . . .	“ 441
“ LEWIS M. PHILLIPS . . .	“ 444
“ GEORGE BURWELL . . .	“ 449
“ J. GEORGE COPE . . .	“ 450
“ GEORGE D. BLOMER . . .	“ 453
“ CHARLES W. CARNS . . .	“ 456
“ HARMON JOHNSON . . .	“ 470
“ GEORGE S. COYNE . . .	“ 481
“ WILLIAM SHEW	“ 482

BROTHER WILLIAM PENN COOPER	Lodge No. 487
“ T. HERBERT ONYX	“ 491
“ ROBERT N. SIMPERS	“ 493
“ WILLIAM H. KENNEDY	“ 500
“ MATTHIAS COATS	“ . 506
“ SAMUEL LAMOND	“ 519
“ N. FERREE LIGHTNER	“ 527
“ JOHN F. BIRD	“ 528
“ ISAIAH T. BOSSERT	“ 529
“ BENJAMIN METZEL	“ 591
“ JOHN H. MILNER	“ 600
“ THOMAS L. HICKS	“ 605
“ H. ST. CLAIR THORN	“ 606
“ HENKY K. LATHY	“ 607
“ J. ATLEY LUKENS	“ 609
“ FREDERIC B. VANDEGRIFT	“ 610

Stewards of the Stephen Girard Charity Fund:

BROTHER ROBERT C. FLOYD	Lodge No. 2
“ JOHN B. ALLEN	“ 3
“ JOSEPH B. EMSLEY	“ 9
“ L. HASSELL LAPP	“ 19
“ JOHN C. CORNELIUS	“ 51
“ WILLIAM H. DICKSON	“ 52
“ EDWARD G. WEST	“ 59
“ EDWARD P. DUNN	“ 67
“ SAMUEL HARRISON	“ 71
“ CHARLES E. ROBERTS	“ 72

BROTHER FREDERICK STOECKLE . . .	Lodge No. 81
“ GEORGE L. RAPP	“ 91
“ THOMAS JACOBS.	“ 114
“ WILLIAM D. GARITEE . . .	“ 115
“ SAMUEL B. CHAPMAN . . .	“ 121
“ ALBERT HELLWIG	“ 125
“ JAMES MONTGOMERY . . .	“ 126
“ ROBERT A. ARTHUR . . .	“ 130
“ WILLIAM K. RIDGE	“ 131
“ CHARLES T. BAROUX . . .	“ 134
“ EDWARD T. ALBURGER. . .	“ 135
“ WILLIAM CRAIG	“ 155
“ EDWARD A. STOCKTON . . .	“ 158
“ BARCLAY J. WOODWARD .	“ 186
“ DAVIS L. SYLVESTER . . .	“ 187
“ THOMAS J. BEATTY	“ 211
“ GEORGE W. CROUCH	“ 230
“ WILLIAM H. MANEELY . . .	“ 246
“ SAMUEL DAVIS	“ 271
“ HARRY K. LEECH	“ 274
“ JAMES H. HAMILTON. . . .	“ 289
“ JOHN BURNS	“ 292
“ BENJAMIN HAYLLAR	“ 295
“ ALFRED S. MILLER	“ 296
“ F. C. CHARLES STROH . . .	“ 359
“ PETER BOYD	“ 368
“ JAMES P. MALSEED	“ 369
“ ROBERT S. HAMMERSLEY.	“ 380

BROTHER GEORGE R. FOGG	Lodge No. 384
“ CHARLES SUMMERFIELD	“ 385
“ GEORGE DIXON	“ 386
“ WESLEY FENNIMORE	“ 393
“ FREDERICK MÜNCH	“ 402
“ HOWARD MARCH	“ 419
“ ELMER S. LITTLE	“ 432
“ G. SICKEL HEADMAN	“ 436
“ JAMES McGARVEY	“ 441
“ EDWARD L. PERKINS	“ 444
“ CHARLES C. HALL	“ 449
“ J. HENRY HOLCOMB	“ 450
“ JOHN C. VARWIG	“ 453
“ WILLIAM J. ATWOOD	“ 456
“ J. HENRY McINTYRE	“ 470
“ THOMAS A. HARRIS	“ 481
“ WILLIAM HENRY SIMPSON	“ 482
“ GEORGE W. NICHOLSON	“ 487
“ JOHN W. KOONS	“ 491
“ ISAAC N. WOODRUFF	“ 493
“ WARDER H. JANNEY	“ 500
“ JAMES SUTHERLAND, JR. . . .	“ 506
“ JOHN F. GLENDENING	“ 519
“ WILLIAM W. FINLEY	“ 527
“ ARTHUR A. MUTH	“ 528
“ JOHN A. HUEY	“ 529
“ CARL A. SUNDSTROM	“ 591
“ JOHN H. MILNER	“ 600

BROTHER WILLIAM DIXEY	Lodge No. 605
" ALEXANDER J. H. MACKIE	" 606
" MARVIN M. EAVENSON	" 607
" JOSEPH CHRIST	" 609
" CHARLES L. FILBERT	" 610

Bursars of the Thomas R. Patton Memorial Charity Fund:

BROTHER SAMUEL H. RHOADS	Lodge No. 2
" JOSEPH J. WILLIAMS	" 3
" ISAAC CUNDEY	" 9
" JAMES M. GOLDY	" 19
" EUGENE T. LINNARD	" 51
" WILLIAM ELDER	" 52
" JOHN KELLER, JR.	" 59
" LEWIS McMAKIN	" 67
" WILLIAM H. MORGAN	" 71
" THOMAS J. BELVILLE	" 72
" JOHN ROBINSON	" 81
" GEORGE W. SEELEER	" 91
" ROBERT J. LINDEN	" 114
" JEROME B. JARDELLA	" 115
" THOMAS W. SPARKS	" 121
" JOHN DORFNER	" 125
" JAMES McLAUGHLIN	" 126
" MAXIMILIAN WEISS	" 130
" WILLIAM K. RIDGE	" 131
" JAMES M. DODGE	" 134
" ISAIAH T. RYAN	" 135

BROTHER GEORGE F. NORTH	Lodge No. 155
“ CHARLES H. BOWEN	“ 158
“ J. HARRY LEWIS	“ 186
“ DAVID T. DAVIES	“ 187
“ JOSEPH CROCKETT	“ 211
“ JAMES W. R. WASHINGTON	“ 230
“ ROBERT H. VAUGHAN	“ 246
“ ARMSTRONG SPEAR	“ 271
“ WILLIAM B. JOSLYN	“ 274
“ WILLIAM J. BARR	“ 289
“ JOHN S. WILBRAHAM	“ 292
“ ROBERT B. SALTER	“ 295
“ WALTER JONES	“ 296
“ GEORGE STELLWAGEN	“ 359
“ FREDERICK T. CHANDLER	“ 368
“ JOHN MOSER	“ 369
“ JAMES D. WILSON	“ 380
“ JOHN CLARK	“ 384
“ GEORGE C. RODGERS	“ 385
“ WILLIAM A. WITHERUP	“ 386
“ WILLIAM COLEMAN	“ 393
“ MONTRAVILLE H. SMITH	“ 402
“ JULIUS E. BLAMBERG	“ 419
“ ALFRED WELDON	“ 432
“ FRANK C. HEADMAN	“ 436
“ GEORGE H. MARCY	“ 441
“ WILLIAM H. BELLOWS	“ 444
“ WILLIAM G. GREEBY	“ 449

BROTHER JOSEPH BUTLER	Lodge No. 450
" ALBERT MOORE	" 453
" WILLIAM McCOACH	" 456
" GEORGE WILCOX	" 470
" CHARLES H. BRELSFORD	" 481
" MARTIN EVOY	" 482
" JAMES R. CONNELLY	" 487
" ROBERT G. STINSON	" 491
" CHARLES W. THOMAS	" 493
" EZRA S. BARTLETT	" 500
" J. OLIVER EARNSHAW	" 506
" LOUIS SEEL	" 519
" WILLIAM H. SNOWDEN	" 527
" MARK W. INGLE	" 528
" WALTER E. BRAND	" 529
" WILLARD E. BARCUS	" 591
" ELMER E. KEISER	" 600
" WILLIAM H. ABBOTT	" 605
" JAMES B. DUFFY	" 606
" FRANK BATTLES	" 607
" FREDERICK G. EGGERT, JR.	" 609
" MARCUS B. DWIGHT	" 610

The Right Worshipful Grand Secretary appointed Brother JOHN A. PERRY Deputy Grand Secretary, which was approved by Grand Lodge.

A communication was received from four Brethren, members of Lodge No. 594, appealing from the action

of its Worshipful Master on December 19, 1895, in declaring a resolution to remove the place of meeting of the Lodge adopted, contrary to Article XVII., Section 13, of the Ahiman Rezon, which was referred to the Committee on Appeals.

Addresses were delivered by Brother JOHN STEWART, Most Worshipful Grand Master of New York; Brother CHARLES BELCHER, Most Worshipful Grand Master of New Jersey; Brother JAMES H. DURAND, Most Worshipful Past Grand Master, Brother JOSIAH W. EWAN, Right Worshipful Senior Grand Warden, and AUSTEN H. McGREGOR, Worshipful Senior Grand Deacon, of the Grand Lodge of New Jersey, and Brother EDWARD M. L. EHLERS, Right Worshipful Grand Secretary of the Grand Lodge of New York.

Brother SAMUEL W. WRAY offered the following resolution, which was unanimously adopted:

Resolved, That The Temple School of Instruction be, and it is hereby, relieved of any charge for rent for any meetings held by it in this Temple.

Grand Lodge closed in harmony at 1 o'clock P.M.

A handwritten signature in black ink, reading "Michael O'Nisbet", is enclosed within a decorative oval border. Below the main name, the word "Grand Secretary" is written in a cursive script, also enclosed within a smaller oval at the bottom right of the main frame.

APPENDIX.

ABSTRACT OF RETURNS OF LODGES FOR 1894.

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1893.	Admitted.	Initiated.	Suspended or Expelled.	Resigned.	Deceased.	Total.
2	Philadelphia	Third Monday.....	188	2	1			3	186
3	"	Third Tuesday.....	223	2	20	3		4	238
9	"	First Friday.....	277	1	13	1		4	286
19	"	First Thursday.....	272		7	4		5	270
21	Harrisburg.....	Second Monday.....	258	1	9	4	3	8	253
22	Sunbury.....	Evening on or after F. M.	117	3	5	3		1	121
25	Bristol.....	Saturday on or bef. F. M..	131		10	9		4	128
43	Lancaster.....	Second Wednesday.....	270		7	2	1	1	273
45	Pittsburgh.....	Last Wednesday.....	286		8	6		4	284
51	Philadelphia.....	Fourth Thursday.....	166	1	5			9	163
52	"	First Monday.....	177	1	6	1	2	4	177
59	"	Second Tuesday.....	525	2	19	12	1	13	520
60	Brownsville.....	First Monday.....	73		1	7	1	1	65
61	Wilkes-Barre	First Monday.....	168		10	1	1	4	172
62	Reading.....	First Monday.....	267	7	14	1	2	6	279
67	Philadelphia.....	Second Friday.....	188	1	10	2	1	4	192
70	Athens	Tuesday on or before F.M., and St. John's Day, December 27.....							
			122	1	4	2		1	124
71	Philadelphia.....	Fourth Wednesday.....	210	4	4	2		5	211
72	"	Third Thursday.....	227	2	14	4	1	7	231
75	Phœnixville.....	Saturday on or bef. F. M..	173	2	4			1	178
81	Philadelphia.....	Thursday on or bef. F. M.	88	1	8			3	94
91	"	Fourth Monday.....	182	2	5	1		3	185
106	Williamsport.....	First Monday.....	178	7		1	2	3	179
108	Towanda.....	Third Wednesday.....	179	3	5			2	185
114	Philadelphia.....	Third Friday.....	186	1	5	1		7	184
115	"	Second Monday.....	248	1	9	2		6	250
121	"	Second Thursday.....	176	1	2	2	1	1	175
125	"	Second Wednesday.....	269		16	1		10	274
126	"	Second Monday.....	166	2	11	1		6	172
130	"	Third Wednesday.....	270	1	3	6	1	10	257
131	"	Second Monday.....	109		6	2		3	110
134	"	Last week-day night of every month.....	186	1	2		1	4	184
135	"	Second Tuesday.....	207	1	10	1		7	210
138	Orwigsburg.....	Monday on or before F. M.	70	1	4			2	73
143	Chambersburg.....	Friday on or before F. M.	130		8	1	2	3	132
144	Lewisburg.....	Wednesday on or bef. F. M.	111		3		3	2	109
152	Easton.....	First Thursday.....	222	2	8	3	1	5	223

No. of Lodge.	WHERE HELD.	TIME OF MEETING.							Total.
			Membership Dec. 27, 1893.	Admitted.	Initiated.	Suspended or Expelled.	Resigned.	Deceased.	
153	Waynesburg	Second Monday.....	45	3	5	1	42		
155	Philadelphia.....	Fourth Tuesday.....	344	1	14	12	2	9	336
156	Quarryville	Saturday on or bef. F. M..	51		2	5		1	47
158	Philadelphia.....	First Tuesday.....	422	4	7	6	3	8	416
163	Monroeton.....	Tuesday on or bef. F. M...	84	1				4	81
164	Washington.....	First and Third Mondays..	129	3	2	11	5	4	114
186	Philadelphia.....	Second Wednesday.....	264		9	4	1	8	260
187	"	Second Thursday.....	249		10		1	5	253
190	Norristown	First Monday.....	226	2	17		1	6	238
194	Selin's Grove.....	Two days before F. M., unless it fulls on Tues- day, then one day.....	107		5	2			110
197	Carlisle	Second Tuesday.....	68		2	2	1		67
199	Lock Haven.....	Second Thursday.....	133	7	1			3	138
203	Lewistown.....	Second Tuesday.....	122	1	2	1	1	5	118
211	Philadelphia	First Friday.....	370	1	12	3		7	373
216	Pottsville.....	Monday on or before F.M.	202		6		1	4	203
218	Honesdale.....	Thursday on or bef. F. M.	91	1					92
219	Pittsburgh	Second Thursday.....	398	3	13	4		9	401
220	Hollidaysburg.....	First Tuesday.....	71		1			1	71
221	Pittsburgh	Third Wednesday	271	3	7		1	1	279
222	Minersville.....	Tuesday before F. M....	64		5	2		3	64
223	Allegheny.....	Second Monday.....	207	2	11		2	4	214
224	Danville.....	Third Tuesday.....	88		1				89
225	Greensburg	Second Monday.....	124		7		2	3	126
226	Lebanon	Wednesday on or bef. F.M.	156		2			3	155
227	Reading	First Tuesday.....	364		17		1	5	375
228	Uniontown.....	Second Monday.....	124		7			1	130
229	Rochester.....	Friday on or before F. M..	117	4	6	3	1	1	122
230	Philadelphia.....	Second Wednesday.....	229	1	9	2	1	3	233
231	Pittsburgh.....	Third Friday.....	112		6		1		117
232	Jersey Shore.....	Friday before F. M.....	71		2			1	72
233	Pittston.....	Tuesday on or before F. M., and St. John's Day.....	138		6	2		3	139
234	Meadville.....	First Thursday.....	96	2	3	4	1	2	94
236	Chester.....	Thursday on or bef. F. M.	254		14	2		5	261
237	Beallsville.....	Wednesday before F. M... .	39		3		2	1	39
238	Tamaqua	Friday on or before F. M.	172		9	2		5	174
239	Freeport.....	Fourth Monday.....	35		3		2	2	34
240	Montrose	Wednesday on or bef. F.M.	105		1		2	2	102
241	Warren.....	Third Thursday.....	176	7	2		2	1	182
242	Mauch Chunk.....	Wednesday on or bef. F.M.	135		10			1	144
243	New Castle.....	Fourth Tuesday.....	133	1	8	6	3	4	129
244	Kittanning.....	First Tuesday.....	110				3	1	106
245	Doylestown	Friday on or before F. M.	198		3	1		3	197
246	Philadelphia.....	Third Monday.....	437		10	1	1	13	432
247	Mansfield	Monday on or bef. F. M...	45	2	1			1	47
248	Tunkhannock	Monday on or bef. F. M...	162	1	5	4	3	4	157
249	Carbondale.....	First Wednesday.....	144	2	4	3	2	2	143
250	Sharon.....	First and Third Fridays...	132		2	5			129

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1893.					Resigned.	Deceased.	Total.
			Admitted.	Initiated.	Suspended or Expelled.	Resigned.	Deceased.			
252	Fayette City.....	Monday before F. M.....	69	7	1	1				74
253	Pittsburgh.....	Last Tuesday.....	223	1 16		1	2			237
254	Pottstown.....	Second Wednesday.....	202	2	5		2			197
255	Shamokin.....	Friday on or before F. M..	144	9	3	1	1			148
256	Milton	Monday on or bef. F. M...	67	1 6	1					73
258	Conneautville	First and Third Mondays..	52	1			1			52
259	New Brighton.....	First Tuesday.....	92	2 5	1	1	1			96
260	Carlisle.....	Third Thursday.....	83		4					79
261	Scranton.....	Second Thursday.....	77	4	1		1			79
262	Orrstown	Thursday on or bef. F. M.	32	3	1					34
263	Laceyville.....	Tuesday on or bef. F. M...	53	6 6	4	3	2			56
264	Columbus.....	Thursday on or bef. F. M.	63				3	2		58
265	Bloomsburg.....	Fourth Monday.....	94		7	1	1			99
266	York	Tuesday after 1st Monday.	128				3			125
267	Tremont	Saturday on or bef. F. M..	124	4			4			124
268	Bellefonte.....	Tuesday on or bef. F. M..	118	5	1	1	8			113
269	Pittsburgh.....	First Friday.....	175	2 9			3			183
270	Schuylkill Haven....	Friday on or bef. F. M...	60		5	1				64
271	Philadelphia.....	First Monday.....	181	1 6			2			186
272	Butler	First Wednesday.....	106	7	4	1	1			107
273	Ardmore.....	Thursday on or bef. F. M.	179	7	4	1	1			180
274	Philadelphia.....	Fourth Tuesday.....	214	2 11	3	2	4			218
275	Latrobe.....	First Monday.....	85		3					87
276	Brookville.....	Second Monday.....	99		6		2	1		102
277	Clarion.....	First Monday.....	135	1 8		1	1			142
278	Johnstown.....	Second Tuesday.....	169		6	3				168
281	Altoona.....	Third Tuesday.....	171		3 2	1	4			167
282	Hollidaysburg	Monday on or after F. M.	106		4	1	1	5		103
283	Bethlehem.....	Wednesday on or bef. F.M.	141	2 9	3	7	2			140
284	Catasauqua.....	Friday on or before F. M..	106		2		1	2		105
285	St. Clair.....	Wednesday after F. M	80		6		1			85
286	Columbia	First Thursday.....	126	1 11		1				137
287	Pittsburgh.....	Third Tuesday.....	313	2 17	1	3	8			320
288	Allegheny	First Wednesday.....	96	1 10	4		2			101
289	Philadelphia.....	Fourth Friday.....	190	2 6	3		3			192
290	Greenville	First Monday	138		3	2	5	3		131
291	Scranton.....	Third Friday.....	200	3 14	5	1	5			206
292	Philadelphia.....	Fourth Tuesday.....	234	1 18	3	3	4			243
294	Ashland.....	Second Thursday.....	135		11		2			144
295	Philadelphia.....	Fourth Wednesday.....	292	1 15	3		4			301
296	"	Second Thursday	194	4 10	4	1	3			200
297	Canonsburg.....	Second Monday.....	78		6	5	1			78
298	Media.....	Monday on or bef. F. M...	122	1	5	1		1		126
299	Muncy.....	Thursday on or bef. F. M.	69		7			1		75
300	Huntingdon.....	Second Monday.....	156	1	5			3		159
301	Clark's Summit.....	Tuesday on or bef. F. M..	35	7	9			1		50
302	Mechanicsburg.....	First Monday.....	129	1	4		1	2		131
303	Titusville	Second and 4th Tuesdays..	142		2		2	1		141
304	Albion.....	First and Third Tuesdays..	60		3	5		1		57
305	Hawley.....	Tuesday on or bef. F. M...	51		1	2		1		49

No. of Lodge.	WHERE HELD.	TIME OF MEETING.						Total.	
		Membership, Dec. 27, 1893.	Admitted.	Initiated.	Suspended or Expelled.	Resigned.	Deceased.		
306	Troy.....	Saturday on or bef. F. M.	112	2	1	3	2	3	107
307	Womelsdorf	First Thursday.....	110		3			2	111
308	Fort Washington.....	Saturday on or bef. F. M..	78		1	1		3	75
309	Downington.....	Friday on or before F. M..	73		4				77
310	Trappe	Saturday on or bef. F. M..	78						78
311	Portland	Thursday on or bef. F. M.	48	3	2	2	1		50
312	Ebensburg.....	Fourth Tuesday.....	76		8		1	1	82
313	Indiana.....	Second Tuesday.....	78	3	3			3	81
314	Clearfield.....	First Monday.....	79	2	4		2		83
315	Shippensburg	Second Friday.....	35						35
316	Franklin.....	First and Third Mondays..	117	2	5		1	2	121
317	Wellsboro'.....	First Tuesday.....	93	2	12	5		2	100
318	Allegheny	First Tuesday.....	228	1	14			1	242
319	New Bloomfield.....	Wednesday on or bef. F.M.	58		1			1	58
320	Bedford.....	Wednesday on or bef. F.M.	106	3	1		1	2	107
321	Pittsburgh.....	Third Tuesday.....	146	1	16	2	1	1	159
322	West Chester.....	Monday on or bef. F. M..	115	2	18			2	133
323	Scranton.....	First Tuesday.....	183	2	9	1		5	188
324	Mifflintown.....	Second Thursday.....	85		3	2		1	85
325	Stroudsburg.....	Monday on or bef. F. M ..	141	1		4			138
326	Trexlertown.....	Tuesday on or bef. F. M...	80	1		6		1	74
327	Hazleton.....	Monday on or bef. F. M...	158		7	4		4	157
328	Jackson.....	Wednesday on or bef. F.M.	53				2		51
330	Hamlin ton	Monday on or bef. F. M...	66	1	2	1			68
331	Ligonier	Friday before F. M.....	58		1	3	2		54
332	Plymouth.....	Tuesday on or bef. F. M...	75		1				76
333	Allentown.....	Friday on or before F. M.	141		6	4			143
334	Bradford.....	Third Thursday.....	253	8	11	8	4	2	258
335	Montoursville.....	Friday before F. M.....	54		3			1	56
336	Gettysburg	Second Thursday.....	81		6				87
337	Monongahela City...	Second Tuesday	113	2	4	2		4	113
338	Great Bend.....	Second Tuesday.....	58	1	5	2		1	61
339	Scranton	Third Monday.....	237	3	13	3	1	2	247
340	Green Tree.....	Wednesday on or bef.F.M.	127		7	2		2	130
341	Factoryville.....	Tuesday on or bef. F. M...	67	1	3			3	64
342	Coudersport.....	Second & 4th Wednesdays	119	3	5	2	3	1	121
343	Cochranville.....	Tuesday on or bef. F. M...	124	1	7			3	129
344	Milford.....	Wednesday on or bef.F.M.	43		1			2	42
345	Scranton	Second Monday.....	120	1	10			2	129
346	Connellsville	Third Monday.....	109		8	6		3	108
347	Girard	First Wednesday.....	74	2	3		1	1	77
348	Hanover.....	Second Tuesday, except the months of Oct., Nov., Jan., Feb., and March, which shall be held 2d and 4th Tuesdays.....							
349	Catawissa.....	Tuesday bef. F. M	59	2	1	1			61
350	Blossburg.....	Saturday on or bef. F. M..	80	2	2	4	1	1	78
351	Knoxville.....	Wednesday on or bef. F.M.	94	1	9	7	1		96
352	Chester	Thursday after F. M.....	42				1		41
			192	1	11	8	2	6	193

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			Admitted.	Initiated.	Suspended or Expelled.	Resigned.			
353	Oxford.....	Wednesday on or bef. F. M.	122	12					134
354	Shickshinny.....	Monday on or bef. F. M...	55	4		1			58
355	Blairsville	Second Thursday.....	95	1 2	1	2	2	95	
357	Mahanoy City.....	Third Thursday.....	107	2	4	2	2	101	
358	Somerset.....	Tuesday on or bef. F. M...	94	1				2	93
359	Philadelphia.....	Fourth Thursday.....	130	7			3	134	
360	Susquehanna.....	First Friday.....	126	2 9			1	136	
361	Newville.....	Second Thursday.....	44	1 4	1		1	47	
362	Erie.....	First Friday.....	191	4 6		6	2	193	
363	Oil City.....	First and Third Fridays..	195	3 7	4	6	3	192	
364	Millersburg.....	First Friday.....	55	1 4	2			58	
365	Corry.....	First Tuesday.....	81	1	2	2	1	77	
366	Union City.....	First Friday	67	4 2	1	1	2	69	
367	Reading	Third Thursday.....	79	4			1	82	
368	Philadelphia.....	Third Tuesday.....	134	5 9		1		147	
369	"	Third Thursday.....	152	4	3		5	148	
370	Mifflinburg	Monday on or bef. F. M...	56	3				59	
371	Thompsonstown.....	Monday on or bef. F. M...	36		2		1	33	
372	Spartansburg	First Monday.....	44	2			1	45	
373	Tioga.....	Third Thursday.....	32	2		1	1	32	
374	Allegheny.....	First Thursday.....	198	1 12	4	1	3	203	
375	McKeesport.....	Second Tuesday.....	151	4			3	152	
376	McVeytown.....	Tuesday on or after F. M.	46	1			2	45	
377	Kutztown.....	Saturday on or bef. F. M..	100	3 2	4	2	2	97	
378	Mount Carmel.....	Second Thursday.....	57	5		1	2	59	
379	Ridgway	Second and 4th Tuesdays..	127	8	2	1	3	129	
380	Philadelphia.....	First Tuesday.....	99	1 6	4	1	2	99	
381	Newport	Tuesday on or after F. M.	53	2				55	
382	Emporium.....	Second Wednesday.....	82				2	80	
383	Coatesville.....	Tuesday on or after F. M..	95		2		1	92	
384	Philadelphia.....	First Monday	120	5			3	122	
385	"	First Thursday.....	214	2 34			1	249	
386	"	Third Wednesday.....	280	2 13	2		8	285	
388	Smethport	Second & 4th Wednesdays	73	1 3	12	2	1	62	
389	West Middlesex.....	First and Third Mondays..	36	2	2	1		35	
390	Pittsburgh.....	Second Wednesday.....	230	3 20	2		2	249	
391	Philipsburg	Thursday on or bef. F. M.	95	3				98	
392	Erie.....	Second Tuesday.....	182	2 6	3	1	1	185	
393	Philadelphia.....	Fourth Tuesday.....	176	1 7	2		5	177	
395	Kingston	Wednesday on or bef.F.M.	105	3	3	1		104	
396	Easton	Second Tuesday.....	158	1 8	2	2	1	162	
397	Williamsport	First Tuesday.....	98	3 4	1			104	
398	Marietta.....	Monday on or bef. F. M...	76	1 2				79	
399	North East.....	First and 3d Wednesdays..	98	1 7		1	2	103	
400	Jenkintown.....	Tuesday on or bef. F. M...	101	1 7	8	2		99	
401	Watsonstown.....	Wednesday on or bef.F.M.	91	4	7	1	1	86	
402	Philadelphia	First Friday.....	218	1 8	1	1		225	
404	Northumberland	Monday on or bef. F. M...	52	1				52	
405	Honey Brook.....	Wednesday on or bef.F.M.	64	5				69	
406	Hamburg.....	Second Wednesday.....	81	3				84	

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408	Meadville.....	First Monday.....	46	3	1	1	3	44	
409	Pine Grove.....	First Monday.....	56	6	2			60	
410	Hatboro'.....	Wednesday on or bef. F. M.	65	7			2	70	
411	Darlington.....	Friday on or before F. M.	44	1	3		1	47	
412	Tidioute.....	Second Tuesday.....	41		1		4	38	
413	Bath	Friday on or before F. M..	63		3	3		63	
414	Elysburg	Thursday on or bef. F. M.	38		2	3		37	
415	Canton	Tuesday on or bef. F. M..	82	2	5		2	1	86
416	Edinboro'.....	Second and 4th Tuesdays..	37	1		7	2		29
417	Christiana.....	Thursday on or bef. F. M.	75	1	5	1		2	78
418	Rome.....	Saturday on or bef. F. M..	39		3			1	41
419	Philadelphia.....	Second Tuesday.....	367	1	15	5		8	370
420	Conshohocken.....	Tuesday on or bef. F. M..	102	2			2	102	
421	Osceola	Second Friday.....	37		3				40
423	Shrewsbury.....	Tuesday on or bef. F. M..	52		3	3			52
424	Jamestown	First Tuesday	47				1		46
425	Waterford.....	Saturday on or bef. F. M..	52	4	2	3	1	1	53
426	Cressona	Thursday on or bef. F. M.	53		1			2	52
427	Newtown	Wednesday on or bef. F.M.	86	1	7	1		1	92
428	East Smithfield.....	Friday on or before F. M. and 2d Friday following	26		3	2	2		25
429	Zelienople.....	Thursday on or bef. F. M.	42	1	2				45
430	Allegheny	Second Thursday	208	1	25			2	232
431	Saltsburg.....	First Tuesday.....	38		1		1		38
432	Philadelphia.....	Second Thursday.....	210	4	13		1	4	222
433	New Castle.....	Third Tuesday.....	150		4	9	3	2	140
434	Sandy Lake.....	Second Thursday.....	75	3	4	3	2	2	75
435	Reading	First Friday.....	144	2	12	3		1	154
436	Philadelphia.....	Second Tuesday.....	207	6	13	4	6	9	207
437	Apollo.....	Second Tuesday.....	58						58
438	Nicholson.....	Saturday on or bef. F. M..	49		2	10	8	1	32
439	Forest City.....	First Monday.....	17	2	8		2		25
440	Slatington.....	Thursday on or bef. F. M.	56		1				57
441	Philadelphia.....	Third Friday.....	238		14	2	1	4	245
442	Wilkes-Barre	Second Monday.....	182	1	17	6		4	190
443	Green Castle.....	Thursday on or bef. F. M.	42		3	2			43
444	Philadelphia.....	Third Tuesday.....	98	6	8	5		1	106
445	Hop Bottom....	Thursday on or bef. F. M.	12	15					27
446	Upper Uwchlan.....	Monday before F. M.....	63	1	9				73
447	Claysville.....	Monday on or before F. M.	16	13					29
448	Sharpsburg.....	Second Thursday.....	101		12	1	1	2	109
449	Philadelphia.....	Second Thursday.....	182	1	10	4	2	4	183
450	"	Fourth Wednesday.....	148		12	2			158
451	York.....	First Monday.....	75			2		1	72
453	Philadelphia.....	Third Thursday.....	185	2	10	4	2	4	187
454	Burgettstown.....	Second and 4th Fridays....	50		2	2	5	2	43
455	Erie.....	Third Tuesday.....	149	3	12		1	2	161
456	Philadelphia.....	Second Tuesday.....	166	1	14	1		5	175
457	Beaver.....	Thursday on or bef. F. M..	84		6			1	89
458	Marysville	Fourth Tuesday.....	59		1	2			58
459	Masontown.....	Thursday on or bef. F. M.	23		9	1		1	30

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460	Orangeville.....	Tuesday on or after F. M.	45	1	7			53
461	Coal Centre	Third Monday.....	41	1	3	1		44
462	Berwick.....	Friday on or after F. M...	83	2	3	1		87
463	Titusville.....	First and Third Mondays..	84		4	6	3	75
464	Harrisburg.....	Third Thursday.....	217	1	16	2	2	230
465	New Oxford.....	Third Monday.....	35	2		1		36
466	Olyphant	Friday on or before F. M.	32	1	3			36
467	White Haven.....	Monday on or before F. M.	84		4	1		87
468	Wyoming.....	Friday on or before F. M.	42		3	2	1	42
469	Coopersburg.....	Tuesday on or bef. F. M...	37			1	1	35
470	Philadelphia.....	Fourth Thursday.....	109		9	5	1	112
471	Le Raysville.....	Saturday on or bef. F. M..	37		1		1	37
472	Union Dale	Friday on or before F. M..	20				1	19
473	Cambridgeboro'.....	Second and 4th Fridays....	85	2	6	11	3	79
474	Ashley.....	Tuesday on or bef. F. M...	94	1	6			101
475	Kennett Square.....	Thursday on or bef. F. M.	96		4			100
476	Lancaster.....	First Tuesday.....	146	2	5	1	1	149
477	Westfield.....	Saturday on or bef. F. M..	80	1	4	5	2	76
478	Beaver Falls.....	Fourth Monday	77	1	5		1	81
479	Birdsboro'.....	Thursday on or bef. F. M.	61		4			65
480	Curwensville.....	Tuesday on or bef. F. M...	75		1	1		75
481	Philadelphia.....	First Thursday.....	368	1	11		2	378
482	"	First Tuesday.....	183	2	7	6	1	179
483	Rouseville..	First and 3d Wednesdays..	53		2		1	54
484	Pittsburgh.....	Second Monday.....	266	8	20	2	2	287
485	Smith's Ferry.....	Wednesday on or bef.F.M.	53		3		1	53
486	Middletown	First Monday	87		5			89
487	Philadelphia.....	First Tuesday..	165	1	13	6	3	170
490	Altoona.....	First Tuesday.....	142		5	2	1	143
491	Philadelphia.....	Fourth Monday.....	138	4	18	1	1	158
493	"	Second Monday.....	193	2	9	3	2	192
494	Tyrone	Third Monday.....	122		5	3	3	121
495	Renovo.....	First Tuesday.....	79	1	7	1	2	84
496	Safe Harbor.....	Friday on or before F. M..	49		2			51
498	Linesville.....	First and Third Tuesdays..	40	1	1		1	41
499	Pittston	First Wednesday.....	102	1	6	8	1	100
500	Philadelphia.....	Third Wednesday.....	337	3	18	5	2	345
502	Tarentum.....	First Thursday.....	68		8	1	1	73
503	Wrightsville.....	Third Monday.....	47		2	2	1	45
504	Moscow.....	Friday on or before F. M..	58		3			61
505	Port Allegany.....	First Tuesday.....	45	3		7	2	36
506	Philadelphia.....	Second Thursday.....	119		7		1	125
507	New Milford.....	Second Wednesday.....	32		1	1	1	30
508	Pittsburgh.....	First Friday.....	257	3	18	1	3	270
509	"	Second Friday.....	96		3	1	1	94
510	Braddock	Third Tuesday.....	169	1	12	5	3	172
511	Shenandoah.....	Wednesday before F. M...	69		5	1	1	71
512	Quakertown.....	Thursday on or bef. F. M.	79		1	3	1	76
513	Pittsburgh.....	First Tuesday.....	107	1		4	1	102
515	Osceola Mills.....	Monday on or before F.M.	87		3	1		89

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516	Danville.....	Second Tuesday.....	95	3			5		93
517	Sharpsville.....	First and Third Mondays..	40	1					41
518	Greensburg	Third Tuesday.....	105	5	2			1	107
519	Philadelphia.....	Third Thursday.....	170	2	2		1	1	176
520	St. Petersburg.....	First Thursday.....	59	1	2		1		61
521	Parker's Landing ...	First Monday.....	54			1	1		52
522	New Bethlehem.....	First Wednesday.....	67	2	9				78
523	Jermyn.....	Third Tuesday.....	34		2				36
524	Everett.....	Friday on or before F. M.	89		4	1	1	1	90
525	Allegheny.....	Third Monday.....	176	2	15	1		2	190
526	Elizabeth.....	Wednesday before F. M....	67		1				68
527	Philadelphia.....	Second Friday.....	154	1	17	7	1	2	162
528	"	Second Tuesday.....	168	2	4	2		1	171
529	"	First Thursday.....	189	4	18	5			206
530	Bellevue.....	Third Monday.....	62		7			1	68
531	Dallas.....	Thursday on or bef. F. M.	43		5			1	47
532	Driftwood.....	Friday on or before F. M..	82	2	2	1			85
533	Wattsburg.....	First and Third Saturdays	40		3	2	1		40
534	Punxsutawney.....	First Tuesday.....	81		4			1	84
535	Pittsburgh.....	Fourth Friday.....	72		9	5			76
536	Reynoldsville	Second Tuesday.....	55	4	1	2	1		57
537	Centre Hall.....	Monday on or before F.M.	56	1	3		1		59
538	Johnstown.....	First Thursday.....	109	1	5		2	1	112
539	Roaring Spring.....	Thursday on or bef. F. M.	55						55
540	Chicora.....	Wednesday on or bef.F.M.	100		2	8	1		93
541	Nanticoke.....	Second Thursday.....	95	1	5		1		100
542	Waymart.....	Tuesday on or bef. F. M...	43		2				45
543	Fernwood.....	Third Tuesday.....	223		18	5	26		210
544	Carnegie.....	First and Third Mondays..	129	3	8			1	139
545	West Grove.....	Monday on or before F.M.	43	1				1	42
546	Pittsburgh.....	Second Thursday	160	4	15				179
547	Sugar Grove.....	Friday on or before F. M.	61		1		1	1	60
548	Verona.....	First Tuesday.....	49		1	1			49
549	Reading.....	Fourth Thursday.....	101		6	2		1	104
550	Edenburg.....	First Tuesday.....	33		2		1	2	32
551	Mount Joy.....	Friday on or before F. M..	44		2				46
552	Emlenton.....	Second Monday.....	63	5	2			1	65
553	Spring City.....	Thursday on or bef. F. M.	85		8	2			91
554	Meyersdale	Monday on or before F.M.	78		1				79
555	Duke Centre.....	First and Third Tuesdays..	114	3	4	4			109
556	Ulysses.....	First and 3d Wednesdays..	66	1		4	7		56
557	Tionesta.....	First Monday.....	40	1	4		1		44
558	Lansdale.....	Tuesday on or bef. F. M....	64		7	1			70
559	Du Bois	First Thursday.....	95	1	3		1		98
560	Eldred.....	Every Wednesday.....	78	1	3	2	3		77
561	Allentown.....	Fourth Thursday	85		1	2			84
562	Scottdale.....	First Thursday.....	62	1	3		2	1	63
563	Hellertown.....	Friday on or before F. M.	42						42
564	Coatesville	Thursday on or bef. F. M.	104		5	7	1	1	100
565	Bangor	Second Wednesday.....	73		1				74

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566	Kane.....	First and 3d Wednesdays..	55	1	1		1	1	54
567	Riegelsville.....	Wednesday on or bef. F. M.	44	2	1	2			43
568	Derry Station	Last Thursday.....	52				1	1	51
569	Parkesburg.....	Friday on or after F. M ...	55	4	2		1	1	56
570	Wiconisco.....	Tuesday on or bef. F. M...	60	5			1		64
571	Wilcox	First and Third Tuesdays..	47	2	3	1	1	1	50
572	Orbisonia	Last Tuesday.....	52			1			51
573	Millvale Borough....	First Wednesday.....	79	1	4	2			82
574	Coalport.....	Fourth Monday	56		7	2	3	1	57
575	Mercer.....	Second and 4th Mondays...	69	1	3		8	1	64
576	Pittsburgh.....	First Monday.....	131	1	17		1	1	147
577	Leechburg.....	Second Thursday.....	30		2	2		1	29
578	Moore's.....	First Thursday.....	66		5	8	1	1	61
579	Taylor	First Monday.....	78		4			1	81
580	Austin	Second & 4th Wednesdays	74	1	8		6		77
581	Wayne	Third Tuesday.....	51	1	5				57
582	Homestead.....	Fourth Monday.....	55	1	11	4		1	62
583	McKeesport	Third Tuesday.....	53		2			1	54
584	Dunmore	First Monday.....	40		8			1	47
585	Royersford	Last Thursday.....	45		10		1		54
586	Waynesboro'	Third Friday.....	34		2				36
587	Manheim.....	Monday on or bef. F. M...	57	1	6			1	63
588	Peckville	Third Tuesday.....	28		6				34
589	Hyndman.....	Third Monday.....	31	1	2				34
590	Wilkinsburg	First Tuesday.....	66		10		1	1	74
591	Philadelphia.....	Fourth Thursday	74		11				85
592	Harrison Valley.....	Second & 4th Tuesdays....	45		1		4		42
593	West Newton.....	Monday on or bef. F. M...	29	2	6			1	36
594	Pen Argyl	First Thursday	46	1	4				51
595	East Greenville.	Tuesday on or after F. M..	21		3				24
596	Sellersville	Monday on or bef. F. M...	35		6				41
597	Scranton.....	Second Monday.....	42	2	9				53
598	Shingle House.....	Second and 4th Thursdays	30		4				34
599	Ellwood City.....	Second Tuesday.....	12	3	5			1	19
600	Philadelphia.....	Third Tuesday.....	32		20				52
601	Irwin	First Tuesday.....	24		9				33
602	Galetton.....	First and Third Tuesdays..		13	10				23
603	Grove City.....	First and Third Tuesdays..		19	7		1		25

A TABULAR STATEMENT

Of the Lodges included in each District, with the name and residence of each District Deputy Grand Master. The Lodges in the County of Philadelphia are under the direct supervision of the Right Worshipful Grand Master.

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	Lodge.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
	Under the R. W. Grand Master.	Philadelphia.....		2	Philadelphia.....	Philadelphia.
				3	"	"
				9	"	"
			Montgomery.....	19	"	"
				51	"	"
			Harmony.....	52	"	"
			Washington.....	59	"	"
			Concordia.....	67	"	"
			La Fayette.....	71	"	"
			Philadelphia.....	72	"	"
			Hiram.....	81	"	"
			Columbia.....	91	"	"
			Solomon's.....	114	"	"
			St. John's.....	115	"	"
			Union.....	121	"	"
			Hermann.....	125	"	"
			Rising Star.....	126	"	"
			Phœnix.....	130	"	"
			Industry.....	131	"	"

District.	Deputy Grand Master.	Residence.	Lodge.	Location of Lodge.		
				Name.	No.	City or Town.
	Under the R. W. Grand Master.	Philadelphia.....	Franklin.....	134	Philadelphia	Philadelphia.
			Roxborough.....	135	"	"
			Mount Moriah.....	155	"	"
			Meridian Sun.....	158	"	"
			Eastern Star.....	186	"	"
			Integrity.....	187	"	"
			Kensington.....	211	"	"
			Richmond.....	230	"	"
			Shekinah	246	"	"
			Keystone.....	271	"	"
			Hamilton....	274	"	"
			Orient.....	289	"	"
			Frankford	292	"	"
			Melita.....	295	"	"
			Mitchell.....	296	"	"
			Humboldt.....	359	"	"
			Corinthian	368	"	"
			Williamson.....	369	"	"
			Pennsylvania.....	380	"	"
			Richard Vaux.....	384	"	"
			Oriental	385	"	"
			Apollo.....	386	"	"
			Vaux	393	"	"
			Perkins.....	402	"	"
			Wm. B. Schneider.....	419	"	"
			Mozart.....	432	"	"
			Potter.....	436	"	"
				441	"	"

			Philadelphia.
	Philo.....	444	Philadelphia
	Ivanhoe	449	".....
	Stephen Girard	450	".....
	Welcome.....	453	".....
	Covenant.....	456	".....
	Palestine.....	470	".....
	St. Paul.....	481	".....
	Atheistan.....	482	".....
	Robt. A. Lamberton..	487	".....
	Excelsior.....	491	".....
	Crescent.....	493	".....
	Wm. C. Hamilton.....	500	".....
	Jerusalem.....	506	".....
	Gothic.....	519	".....
	Philates.....	527	".....
	Mount Horeb.....	528	".....
	St. Alban	529	".....
	Equity	591	".....
	Tacony.....	600	".....
	E. Coppée Mitchell	605	".....
	Olivet.....	607	".....
	Progress	609	".....
	University	610	".....
	Andrew J. Kauffman... Columbia, Lancaster Co..	43	Lancaster.....
	Washington.....	156	Quarryville
	Columbia.....	286	Columbia.....
	Ashara.....	398	Marietta.....
	Christiana.....	417	Christiana.....
	Lamberton.....	476	Lancaster.....
	Charles M. Howell	496	Safe Harbor.....
	Casiphia.....	551	Mount Joy.....
	Manheim	587	Manheim
	Perseverance	21	Harrisburg.....
	Susquachanna.....	364	Millersburg.....
			Dauphin. ".....
1	William L. Gorgas.....	Harrisburg, Dauphin Co..	

District	Deputy Grand Master.	Residence.	Lodge.		Location of Lodge.	
			Name.	No.	City or Town.	County.
3	B. Latrobe Maurer.....	Chambers'b'g, Frank'n Co.	Robert Burns.....	464	Harrisburg	Dauphin.
			Prince Edwin.....	486	Middletown	"
			Ashlar	570	Wiconisco.....	Northumberland.
			Shamokin.....	22	Sunbury.....	"
			Mount Carmel.....	255	Shamokin.....	"
			Elysburg.....	378	Mount Carmel.....	"
			Cumberland Star.....	414	Elysburg.....	"
			St. John's.....	197	Carlisle.....	Cumberland.
			Eureka.....	260	"	"
			Cumberland Valley.....	302	Mechanicsburg.....	"
			Big Spring.....	315	Shippenburg.....	"
			George Washington.....	361	Newville.....	"
			Orrstown.....	143	Chambersburg.....	Franklin.
			Mount Pisgah.....	262	Orrstown.....	"
4	G. Henry Shirk.....	Hanover, York Co.	Acacia.....	443	Green Castle.....	"
			Good Samaritan.....	586	Waynesboro'	"
			Hebron.....	336	Gettysburg.....	Adams.
			York.....	465	New Oxford.....	"
			Patmos.....	266	York.....	York.
			Shrewsbury.....	348	Hanover.....	"
			Zeredatha.....	423	Shrewsbury.....	"
5	Judson Armor.....	Downing'n, Chester Co.	Riverside.....	451	York.....	Chester.
			Williamson.....	503	Wrightsville.....	"
			West Chester.....	309	Downingtown.....	"
			Thomson	322	West Chester.....	"
			Skerrett.....	340	Green Tree.....	"
			Goddard.....	343	Cochranville.....	"
				383	Coatesville.....	"

			Chester.
			"
			"
			Montgomery.
			"
6	Thaddeus S. Adle.....	Howell.....	405 Honeybrook....
		Coatesville.....	564 Coatesville....
		Keystone.....	569 Parkesburg.....
		Charity	190 Norristown.....
		Stichter.....	254 Pottstown.....
		Cassia.....	273 Ardmore.....
		Warren.....	310 Trappe.....
		Fritz.....	420 Conshohocken.....
		Shiloh.....	558 Lansdale.....
		Royersford	585 Royersford.....
		Perkiomen.....	595 East Greenville.....
		Phœnix.....	75 Phoenixville...
		Mount Pickering.....	446 Upper Uwchlan.....
		Spring City.....	553 Spring City...
		Wayne.....	581 Wayne.....
		Reading, Berks Co.....	62 Reading
		Chandler.....	227 "
		Williamson.....	307 Womelsdorf....
		Teutonia.....	367 Reading
		Huguenot.....	377 Kutztown.....
		Vaux.....	406 Hamburg.....
		St. John's.....	435 Reading
		Union.....	479 Birdsboro'
		Reading.....	549 Reading
		Mount Lebanon.....	226 Lebanon.....
		Bristol.....	25 Bristol.....
		Doylestown.....	245 Doylestown
		Newtown.....	427 Newtown.....
		Quakertown.....	512 Quakertown....
		Prosperity.....	567 Riegelsville....
		MacCalla.....	596 Sellersville.....
		Fort Washington.....	308 Fort Washington....
		Friendship.....	400 Jenkintown.....
		W. K. Bray.....	410 Hatboro'
7	James Lewis Rake.....	Eddington, Bucks Co.....	
8	Chas. S. Vandegrift.....		

District	Deputy Grand Master.	Residence.	Lodge.		Location of Lodge.	
			Name.	No.	City or Town.	County.
9	William J. Transue.....	Portland, N'thampt'n Co.	Easton.....	152	Easton.....	Northampton.
			Bethlehem.....	283	Bethlehem.....	"
			Portland.....	311	Portland	"
			Dallas.....	396	Easton.....	"
			Manoquesy.....	413	Bath.....	"
			Hellertown.....	563	Hellertown.....	"
			Bangor.....	565	Bangor.....	"
			Pen Argyl.....	594	Pen Argyl.....	"
			Barger.....	325	Stroudsburg.....	Monroe.
			Carbon.....	242	Mauch Chunk.....	Carbon.
			Porter.....	284	Catasauqua.....	Lehigh.
			Lehigh.....	326	Trexertown	"
			Barger.....	333	Allentown	"
			Slatington	440	Slatington	"
			Saucon.....	469	Coopersburg.....	"
			Greenleaf.....	561	Allentown.....	"
			Hazole.....	327	Hazleton.....	"
			Schuylkill.....	138	Orwigsburg	Luzerne.
			Pulaski.....	216	Pottsville.....	Schuylkill.
			.....	222	Minersville.....	
			Tamaqua.....	238	Tamaqua.....	"
			Swatara.....	267	Tremont.....	"
			Page	270	Schuylkill Haven.....	"
			Anthracite.....	285	St. Clair.....	"
			Ashland.....	294	Ashland.....	"
			Mahanoy City.....	357	Mahanoy City.....	"
			Pine Grove.....	409	Pine Grove.....	"
			Cressona.....	426	Cressona.....	"
			Shenandoah	511	Shenandoah	"

12	William D. White.....	Wilkes-Barre, Luz'ne Co.	St. John's.....	61	Wilkes-Barre.....	Luzerne.
	Plymouth.....		Plymouth.....	233	Pittston.....	"
	Sylvania.....		Plymouth.....	332	Shickshinny.....	"
	Kingston.....		Kingston.....	354	Kingston.....	"
	Landmark.....		Wilkes-Barre.....	395	Wilkes-Barre.....	"
	Laurel.....		White Haven.....	442	White Haven.....	"
	Wyoming.....		Wyoming.....	467	Ashley.....	"
	Coalville.....		Pittston.....	468	Pittston.....	"
	Valley.....		Dallas.....	474	Dallas.....	"
	George M. Dallas....		Nanticoke.....	499	Nanticoke.....	"
	Knapp		Berwick.....	531	Berwick.....	Columbia.
	Carbondale...		Carbondale.....	541	Carbondale.....	Lackawanna.
	Hiram.....		Scranton.....	249	Scranton.....	"
	Union.....		"	291	Clark's Summit.....	"
	Waverly.....		Scranton	301	Scranton	"
	Peter Williamson....		Hyde Park.....	323	Hyde Park.....	"
	Hyde Park...		Schiller	339	Scranton	"
	Schiller		Kingsbury.....	345	Olyphant	"
	Moscow.....		Moscow.....	466	Moscow.....	"
	Aurora.....		Jermyn.....	504	Jermyn.....	"
	Acacia.....		Taylorville.....	523	Peckville	"
	King Solomon.....		Dunmore	579	Scranton	"
	Oriental Star.....		Factoryville.....	584	Honesdale.....	Wyoming.
	Green Ridge		Honesdale.....	588	Hawley.....	Wayne.
	Factoryville		Hawley.....	597	Salem	"
			Salem	305	Hamlinton.....	"
			Waymart.....	330	Waymart.....	"
			Milford.....	542	Milford.....	Pike.
			Warren.....	344	Montrose.....	Susquehanna.
			Freedom.....	240	Jackson.....	"
13	Thomas F. Wells.....	Scranton, Lackaw'a Co...	Ariel, Wayne Co.....	328		
14	Elbert P. Jones.....	New Milford, Susq'a Co..				
15	David C. Ainey.....					

District.	Deputy Grand Master.	Residence.	Lodge.		Location of Lodge.	
			Name.	No.	City or Town.	County.
16	Charles E. Riggs.....	Canton, Bradford Co.....	Great Bend.....	338	Great Bend.....	Susquehanna.
			Canawacta.....	360	Susquehanna.....	"
			Forest City.....	439	Forest City.....	"
			Harford.....	445	Hop Bottom.....	"
			Mount Hermon	472	Union Dale	"
			New Milford.....	507	New Milford.....	"
			Nicholson.....	438	Nicholson.....	Wyoming.
			Rural Amity.....	70	Athens	Bradford.
			Union.....	108	Towanda.....	"
			Evergreen	163	Monroeton.....	"
			Trojan.....	306	Troy	"
			Canton.....	415	Canton	"
			Roman	418	Rome.....	"
			Smithfield	428	East Smithfield.....	"
17	Aaron R. Niles.....	Wellsboro', Tioga Co.....	LeRays.....	471	LeRaysville.....	"
			Temple.....	248	Tunkhannock	Wyoming.
			Franklin.....	263	Laceyville.....	"
			Friendship.....	247	Mansfield.....	Tioga.
			Ossea.....	317	Wellsboro'	"
			Bloss.....	350	Blossburg.....	"
			Cowan esque	351	Knoxville.....	"
			Tioga.....	373	Tioga.....	"
			Osceola.....	421	Osceola.....	"
			Westfield.....	477	Westfield.....	"
18	John K. Hays.....	Williamsport, Lyco'g Co.	La Belle Valle.....	106	Williamsport.....	Lycoming.
			Muncy	232	Jersey Shore.....	"
			Eureka.....	299	Muncy	"
			Ivy	335	Montoursville.....	"
				397	Williamsport.....	"

		Watsontown.....	401	Watsontown.....	Northumberland.
		Charity.....	144	Lewisburg.....	Union.
		Mifflinburg.....	370	Mifflinburg	"
		La Fayette.....	194	Selin's Grove.....	Snyder.
		Adams.....	319	New Bloomfield.....	Perry.
		Newport	381	Newport.....	"
		Perry.....	458	Marysville.....	"
		Lewistown.....	203	Lewistown.....	Mifflin.
		McVeytown.....	376	McVeytown.....	"
		Union.....	324	Mifflintown.....	Juniata.
		Lamberton.....	371	Thompsonstown.....	"
		Cambria.....	278	Johnstown.....	Cambrria.
		Summit.....	312	Ebensburg.....	"
		Johnstown.....	538	Johnstown.....	"
		Portage.....	220	Holidaysburg.....	Blair.
		Mountain.....	281	Altoona.....	"
		Juniata.....	282	Holidaysburg.....	"
		Logan.....	490	Altoona.....	"
		Woodbury.....	539	Roaring Spring.....	"
		Bellefonte.....	268	Bellefonte.....	Centre.
		Moshannon.....	391	Phillipsburg.....	"
		Old Fort.....	537	Centre Hall.....	"
		Clearfield.....	314	Clearfield.....	Clearfield.
		Noble.....	480	Curtwensville.....	"
		Osceola.....	515	Osceola Mills.....	"
		Garfield.....	559	Du Bois.....	"
		Coalport.....	574	Coalport.....	"
		John W. Jenks.....	534	Punxsutawney	Jefferson.
		Union.....	334	Bradford.....	McKean.
		McKean.....	388	Smethport.....	"
		Liberty.....	505	Port Allegany	"
		Northern Star.....	555	Duke Centre.....	"
		Eulalia.....	560	Eldred.....	"
			342	Coudersport.....	Potter.
19	Ezra C. Doty.....	Mifflintown, Juniata Co...			
20	Boyd G. Steel.....	Altoona, Blair Co.....			
21	Wilson I. Fleming.....	Bellefonte, Centre Co.....			
22	Charles L. Wheeler.....	Bradford, McKean Co.....			

District	Deputy Grand Master.	Residence.	Location of Lodge.		
			Name.	No.	City or Town. County.
23	Caleb C. Thompson.....	Warren, Warren Co.....	Lewisville	556	Ulysses.....
			Arcana	580	Austin.....
			Adelphi.....	592	Harrison Valley.....
			Sharon.....	598	Shingle House.....
			Galeton.....	602	Galeton.....
			North Star.....	241	Warren.....
			Columbus	264	Columbus
			Temple.....	412	Tidioute.....
			Stillwater.....	547	Sugar Grove.....
			Myrtle.....	316	Franklin.....
			Petrolia.....	363	Oil City.....
			Fraternal.....	483	Rousseville.....
			Olive.....	557	Tionesta.....
			Western Star.....	304	Albion.....
24	David A. Sawdey.....	Erie, Erie Co.....	Lake Erie.....	347	Girard.....
			Tyrian	362	Erie.....
			Corry.....	365	Corry.....
			Eureka.....	366	Union City
			Perry.....	392	Erie.....
			North East.....	399	North East.....
			Oasis.....	416	Edinboro'.....
			Waterford.....	425	Waterford.....
			Keystone.....	455	Erie.....
			Wattsburg.....	533	Wattsburg.....
25	Myron Park Davis.....	Meadville, Crawford Co...	Crawford.....	234	Meadville.....
			Western Crawford.....	258	Conncautville.....
			Oil Creek.....	303	Titusville.....
			Spartan.....	372	Spartansburg.....

District.	District Deputy Grand Master.	Lodge.		Location of Lodge.	
		Residence.	Name.	No.	City or Town.
			Solomon's.....	231	Pittsburgh.....
			Washington	253	"
			Monongahela.....	269	"
			Milnor	287	"
			Hailman.....	321	East Liberty.....
			Aliquippa.....	375	McKeesport.....
			McCandless.....	390	Pittsburgh.....
			Pittsburgh.....	484	"
			Dallas.....	508	"
			Germania	509	Braddock's.....
			Braddock's Field	510	Temperanceville.....
			Guyasuta.....	513	Elizabeth.....
			Stephen Bayard.....	526	Oakland.....
			Oakland.....	535	Carnegie.....
			Centennial.....	544	East Liberty.....
			Duquesne.....	546	Verona.....
			.....	548	Pittsburgh.....
			Crescent.....	576	Homestead.....
			Homestead.....	582	McKeesport.....
			Youghiogheny	583	Wilkinsburg.....
			Orient	590	Pittsburgh.....
			Joppa	608	Washington.....
			Washington.....	164	Beallsville.....
			Chandler	237	Canonsburg.....
			Chartiers.....	297	Monongahela City.....
			Henry M. Phillips.....	337	Claysville.....
			Claysville	447	"
29	James W. McDowell ...	Washington, Wash. Co..			Washington.

		Washington.
		" " Greene.
		Westmoreland.
		" "
		Indiana.
		" "
		Fayette.
		" "
		Somerset.
		" "
		Washington.
		Westmoreland.
		Allegheny.
		" "
		Allegheny Co.
30	Irvin McFarland.....	Uniontown, Fayette Co... 454 Riehard Vaux.
		McDonald..... 604
		Waynesburg..... 153
		Philanthropy
		Loyalhanna..... 225
		Fort Ligonier..... 275
		Westmoreland..... 518
		La Monte..... 568
		Blyth..... 593
		Shidle..... 601
		Indiana..... 313
		Acaeria..... 355
		Williamson..... 431
		Brownsville..... 60
		Fayette..... 228
		Gummert..... 252
		King Solomon..... 346
		Valley..... 459
		Somerset..... 358
		Meyersdale..... 554
		Monongahela Valley.. 461
		Marion..... 562
		Allegheny
		Jefferson..... 288
		McKinley..... 318
		Davage..... 374
		Stuekrath..... 430
		Zaradatha..... 448
		Polloek..... 502
		Ionie..... 525
		Bellevue..... 530
		Corinthian..... 573
31	John D. Carr.....	Burgettstown..... 454
		McDonald..... 604
		Waynesburg..... 153
		Greensburg..... 225
		Latrobe..... 275
		Ligonier..... 331
		Greensburg
		Derry Station
		West Newton
		Irwin..... 601
		Indiana..... 313
		Blairsville
		Saltsburg..... 431
		Brownsville
		Uniontown..... 228
		Fayette City..... 252
		Connellsville..... 346
		Masontown..... 459
		Somerset
		Meyersdale..... 554
		Coal Centre..... 461
		Seottdale..... 562
		Allegheny
32	William H. Slack.....	Burgettstown..... 454
		McDonald..... 604
		Waynesburg..... 153
		Greensburg..... 225
		Latrobe..... 275
		Ligonier..... 331
		Greensburg
		Derry Station
		West Newton
		Irwin..... 601
		Indiana..... 313
		Blairsville
		Saltsburg..... 431
		Brownsville
		Uniontown..... 228
		Fayette City..... 252
		Connellsville..... 346
		Masontown..... 459
		Somerset
		Meyersdale..... 554
		Coal Centre..... 461
		Seottdale..... 562
		Allegheny
		Jefferson..... 288
		McKinley..... 318
		Davage..... 374
		Stuekrath..... 430
		Zaradatha..... 448
		Polloek..... 502
		Ionie..... 525
		Bellevue..... 530
		Millvale Borough..... 573

District.	Grand Master.	Residence.	Lodge.	Location of Lodge.			
				Name.	No.	City or Town.	County.
33	George R. McCrea.....	Renovo, Clinton Co.....	La Fayette.....	Lock Haven.....	199	Clinton.	
			Renovo.....	Renovo.....	495	"	
			Elk	Ridgway.....	379	Elk.	
			Wilcox.....	Wilcox.....	571	"	
			Emporium.....	Emporium.....	382	Cameron.	
			Driftwood.....	Driftwood.....	532	"	
			Kane.....	Kane.....	566	McKean.	
			Mount Moriah.....	Huntingdon.....	300	Huntingdon.	
			Cromwell	Orbisonia	572	"	
			Tyrone.....	Tyrone.....	494	Blair.	
			Bedford.....	Bedford.....	320	Bedford.	
			Everett	Everett.....	524	"	
			Hyndman.....	Hyndman.....	589	"	
			Danville.....	Danville.....	224	Montour.	
			Mahoning	"	"	"	
			Washington.....	Bloomsburg.....	516	Columbia.	
			Catawissa.....	Catawissa.....	349	"	
			Oriental	Orangeville	460	"	
			Milton.....	Milton	256	Northumberland.	
			Eureka.....	"	404	"	
			Chester	Chester	236	Delaware.	
			George W. Bartram	Media	298	"	
			L. H. Scott	Chester	352	"	
			Fernwood	Fernwood	543	"	
			Prospect	Moore's	578	"	
			Oxford	Oxford	353	Chester.	
			Kennett	Kennett Square.....	475	"	
			New London.....	West Grove.....	545	"	

37	Ulysses S. Strouss.....	Beaver, Beaver Co.....	Rochester.....	229	Rochester.....	229	Beaver.
		Union.....	259	New Brighton.....	259	"	
		Meridian.....	411	Darlington.....	411	"	
		St. James.....	457	Beaver.....	457	"	
		Beaver Valley.....	478	Beaver Falls.....	478	"	
		Glasgow.....	485	Smith's Ferry.....	485	"	
		Harmony.....	429	Zelienople.....	429	Butler.	

REPORT
OF THE
COMMITTEE ON CORRESPONDENCE
FOR 1895.



Engraved by John Sartain, Philada

John Thornton G.S.

*R.W. Grand Secretary of the Grand Lodge of Pennsylvania.
R.W. Grand Master 1860, 1861,
Furnished by Lodge No. 51.*

REPORT
OF THE
COMMITTEE ON CORRESPONDENCE,
FOR 1895.

To THE RIGHT WORSHIPFUL GRAND LODGE:

THE Committee on Correspondence herewith present their report. They have received and reviewed the following Proceedings:

ALABAMA	1894	MISSOURI	1895
BRITISH COLUMBIA . . .	1895	NEBRASKA	1895
CALIFORNIA	1894	NEW HAMPSHIRE	1895
CANADA	1895	NEW JERSEY	1895
COLORADO	1895	NEW MEXICO	1894
CONNECTICUT	1895	NEW YORK	1895
DISTRICT OF COLUMBIA . .	1894	NORTH DAKOTA	1895
GEORGIA	1894	NOVA SCOTIA	1895
ILLINOIS	1895	OKLAHOMA	1895
INDIANA	1895	OREGON	1895
INDIAN TERRITORY . . .	1895	QUEBEC	1895
IOWA	1895	SOUTH CAROLINA	1894
KANSAS	1895	SOUTH DAKOTA	1895
LOUISIANA	1895	TEXAS	1894
MAINE	1895	UTAH	1895
MARYLAND	1894	VERMONT	1895
MICHIGAN	1895	WASHINGTON	1895
MINNESOTA	1895	WEST VIRGINIA	1894
MISSISSIPPI	1895	WISCONSIN	1895

OUR report this year is presented under disadvantages. The distinguished Brother who for so many years was our head and life has written his last report and has laid down his pen. We allude to Right Worshipful Past Grand Master Brother RICHARD VAUX, who died March 22, 1895, before a line of this report had been written. The Right Worshipful Grand Master Brother MATTHIAS H. HENDERSON appointed Right Worshipful Past Grand Master Brother MICHAEL ARNOLD in his stead, who gave it his attention until an attack of illness compelled him to relinquish it. The reviews of Colorado, Nova Scotia, and Quebec are not from his pen. It is proper to make this statement, that Brother ARNOLD may be relieved from any criticism which those reviews may provoke.

If we say little about Brother VAUX at this time, it is not from lack of appreciation of the great loss we have sustained, one that we now feel can never be filled, or of his sterling qualities as a man, a friend, and a citizen, or of his transcendent abilities as a Masonic reviewer, but because we feel that we can add nothing to what has already been well said.

Our Chairman, who was his intimate friend, at the request of the Right Worshipful Grand Master prepared an extended memorial of him, which was read in Grand Lodge June 5, and will be found in its

place in this volume. That feeling tribute embodies all that we could say. It has our individual and collective endorsement.

From the many expressions of sympathy that have come to us from all over the Masonic world, accompanied by many beautiful tributes to his talents and his worth, we feel that the loss is not all our own, that others miss him as well as we. Differences of opinion which existed between him and his contemporaries, if not forgotten, are credited to his honesty of purpose, and from every hand come sincere manifestations of sorrow at his loss. For these kind words we return our thanks.

The best tribute which we of Pennsylvania can pay to the memory of RICHARD VAUX is to practise the Masonry he taught and so firmly believed in and upheld ; the Masonry which has come down to us from "the aforetime;" which resists all attempt at modern improvement, and which does not seek to adapt itself to nineteenth century ideas of what Masonry should be. Let us endeavor to do this that as he looks upon us from the realms of light it may be with commendation and approval. As a reviewer he had a style of his own which we have not attempted to imitate or even to approach, nor have we continued the discussions which engaged his attention in his last report.

It is due to Brother VAUX, our friends, and ourselves that we say this much, and we say it with hearts full of gratitude for the many years he has been spared to us, full of sorrow for his loss, and, we trust, full of kindness and brotherly love for our Brethren wherever dispersed.

ALABAMA—1894.

THE Seventy-fourth Annual Grand Communication of the Most Worshipful Grand Lodge of Alabama was held in Montgomery, on December 4, 1894, the Most Worshipful Grand Master FRANCIS L. PETTUS presiding.

The following extract from the Grand Master's address speaks much in favor of the Fraternity :

"During the past two years, possibly the fiercest political struggle ever known in this State has been carried on among our people. So heated has this struggle been, and so high have men's passions run, that friendships of a lifetime have been broken up. The relations between churches and pastors have been destroyed, and churches and schools and even family circles have been broken up by the fierce heat of political passion ; yet through it all no note of discord has entered any Masonic Lodge. No Masonic Lodge in Alabama has been affected by this fierce struggle, and this should be a monument to the Masonic Lodges of Alabama.

"They have met in the times of the greatest trial within their Lodges as friends and as Brethren, and nothing outside the doors of the Lodge-room has affected this beautiful Masonic feeling. It has created within my breast a sentiment of added reverence and love for the Craft, and I feel sure that a house builded on so firm a foundation, and able to withstand the shocks of the past two years, will never be shaken."

Notwithstanding Alabama sends and receives Grand Representatives, they are as useless there as they proved to be here. The Grand Master, however, needed a seal, and he ordered one, which was right.

"During the first year of my incumbency of the office of Grand Master I was much embarrassed at receiving communications from the Grand Masters of other jurisdictions, and being

unable in any way to authenticate my replies thereto. I noticed that in almost, if not all of the other jurisdictions with which I had correspondence, the letters of their Grand Masters were authenticated with a private seal, and after considering the matter, I instructed the Grand Secretary to have made a seal to be used by the Grand Master.

“This is something of an innovation in this jurisdiction, but in my opinion it is a most proper one. Since the purchase of this seal, I have used it on all documents and letters emanating from the Grand Master’s office. This seal was purchased, I need not say, for the use of myself and my successors in office, and will be turned over to my successor when he is elected and installed.”

He decided that non-payment of dues is not a Masonic offence for which the delinquent can be expelled. Suspension is the punishment, and the delinquent can reinstate himself by paying the amount due the Lodge. Perhaps this is going too far. On payment of his dues he should be restored to good Masonic standing by the Lodge, but to reinstate himself, if by that is meant a restoration to membership, we think our rule of requiring a petition and ballot preferable.

We quote this, as we have from other Grand Lodges, because we think it right and because some persons think it is not :

“The rule with reference to the first three officers of the Lodge not being allowed to dimit has no application to the Secretary of the Lodge, and the Secretary has the same right to his dimit as any other member under similar circumstances.”

It is well to keep the following always before the Brethren. The disposition to turn a Lodge into a debating society is too prevalent. The Worshipful Master of a Lodge is *Master*.

“A member of a Lodge cannot appeal from the decision of the Worshipful Master to the Lodge. His appeal must be directly to the Grand Lodge.”

The following suggests the query, Can a Lodge restore an expelled member? It would leave a convenient outlet for those Lodges who are compelled to expel members, as they are in Mississippi.

“A member of a Lodge was regularly tried and expelled by his Lodge, and at a Communication subsequently regularly called for that purpose he was restored to the rights and privileges of Masonry.

“The question was, What status did such Mason occupy? And what evidence should be furnished to a Lodge to whom he should afterwards apply, of the fact that he was in good standing as a Mason?

• “*Held*: That a Mason so situated is not entitled to a dimit, but has the right to, and should be furnished with, a statement of the facts in the case, under the seal of the Lodge, and the further fact that at a certain time he applied for, and was restored to, the rights and privileges of Masonry; that such certificate would answer all the purposes of a dimit.”

The following is good Masonic law, and will bear repetition:

“A member of one Lodge committed a Masonic offence within the jurisdiction of another Lodge, and charges were preferred in the Lodge in whose jurisdiction the offence was committed.

“The question was whether the Lodge in which the charges were preferred had the right to try.

“*Held*: That both Lodges had jurisdiction of the case, and the charges having been preferred in the Lodge in whose jurisdiction the offence was committed, the case should be tried in that Lodge.”

This is a hard case. We presume it proceeds upon the rule that every petition must go to a ballot. But why should it? Why not permit a withdrawal of the petition?

“A petition for initiation was presented to King Solomon

Lodge and was regularly referred to a committee and reported. At the time of the making of the report the petitioner had become so afflicted, by no fault of his own, as to make it impossible for him to receive the degrees, although at the time of the reception of the petition he was entirely a fit subject to take the degrees. The Lodge desired by a vote of the Lodge to allow the petition to be withdrawn.

"I held, with much regret, however, that the petition could not be withdrawn, but that a ballot must be had upon it. That the petition having been made must proceed to a ballot. The ruling was one which involved a hardship, and while I did not feel at liberty to override the uniform current of decision of this subject, I think it would be well if some provision could be made for exceptions in cases of this sort."

The Grand Master also decided that causing an abortion is a Masonic offence for which the offender can be tried and expelled. Brother VAUX should have lived to read this. Are there no criminal courts in Alabama? What do they do to the person who creates the necessity for the abortion?

We notice that the Committee on Suspensions, Expulsions, and Appeals considered several cases of business disputes, money claims, and the like. We regret this, because we favor lawyers, and would like to see all this business go to them, for one reason, and because, as we think, a Lodge has no power to try and decide such matters.

The Committee on Masonic Jurisprudence reported the following sensible decision:

"We are asked if there is any power to compel those who have taken the first, or the first and second degrees in Masonry, to take the other degree or degrees. There is no such power, nor do we think such a power can be given without a violation of one of the fundamental principles of Masonry, which is a purely voluntary organization."

Also the following:

"We are asked if the fact that a man is engaged in the business of selling spirituous, vinous, or malt liquors is of itself a ground for rejecting the applicant. There was a ruling of this Grand Body in 1855 to that effect, but in 1866 it was decided that as the business of retailing ardent spirits was licensed by the State, that it was not in itself inconsistent with Masonry to follow such a business. We do not think that it is within the power of this Grand Lodge to impose any other qualifications upon the candidate for degrees than those imposed by Section 7, Article VI., of the Constitution. By that section a man is required to be a man, free-born, of the age of twenty-one years or upward, of good reputation and of sufficient natural intellectual endowment, and with means of honest subsistence and free from certain corporeal deformity. It is for each member of a Lodge to satisfy his conscience as to whether a candidate possesses these qualifications, and we do not think that it is within the power of this Grand Lodge, without an amendment of the Constitution, to say that the fact that a person follows a certain occupation is of itself conclusive evidence that he lacks the qualifications of a good reputation."

As Brother VAUX once asked, If so, why not apothecaries and grocers?

Past Grand Master Brother PALMER J. PILLANS wrote the report of the Committee on Correspondence, in which he sets himself right on the Texas-Mexican business, in words which leave no doubt as to his position. We have taken pains to have his name spelled right this time.

"Brother RICHARD VAUX, P.: G.: M.:, once more presents a review of the Proceedings of sister Grand Lodges in his own unique style, clear, forcible, and fraternal. In this, Alabama for 1892 finds a place. We regret that the brother should have so mutilated our name that we, upon beholding it, were surprised at our ignorance of the Alabama Reporter. We suppose, however, that the printer not being familiar with it, took liberties.

"We regret that he should have inferred from our silence that we admired the Texas recognition of the 'Dieta Symbolica.' On the contrary, we were amazed and astonished. Treaty! a word unknown to Masonry. The application of this Dieta for recognition was in our hands then, and if we could have been assured of its regularity and Symbolic Masonic character, it would have been reported on favorably. But the fact is, the longer we have waited the less probable, so far as we can now see, is such report. In fact, we don't want to be compelled to recognize Lodges whose charters emanate from Supreme Councils —they are mal-odorous."

Most Worshipful GEORGE PAUL HARRISON, Grand Master; Right Worshipful H. CLAY ARMSTRONG, Grand Secretary.

BRITISH COLUMBIA—1895.

THE Twenty-fourth Annual Communication of the Most Worshipful Grand Lodge of British Columbia was held in Vancouver, on June 20, 1895, Most Worshipful Grand Master Brother ROBERT B. McMICKING presiding.

We extract from the Grand Master's address the following opportune remarks on the duty of the members of the Grand Lodge, as well as the Fraternity in general :

"In view, Brethren, of the vexatious differences which at times creep into our assemblies,—frequently from insignificant beginnings, perhaps by reason of distorted conception of duty and privilege, but which none the less disturb the harmony and tend to frustrate, or at least retard, the promulgation of those principles of Masonry so well designed to foster and improve the best affections of our nature,—may we not with profit ask ourselves, just here, do we, we of Grand Lodge, who, by the very qualifications giving us membership herein, have chosen, in a special way, to become exponents of those principles,—do we

strive to make clear to the initiate, and to the Brethren generally, the lofty design and mission of Freemasonry, or may we not find occasion to reproach ourselves for the spiritlessness and poverty of application with which we oftentimes seek to disseminate a knowledge of the riches of those heaven-born, unchanging, and eternal principles upon which the fabric of Freemasonry rests.

“ ‘ Too low they build who build beneath the stars.’

“ May the spirit of the Supreme Grand Master, ever present, help us to remember that there is no *right* without a parallel duty ; no *high destiny* without earnest perseverance ; and no *real greatness* without self-denial.”

The Grand Master decided that an election for officers which was held in the first degree was invalid ; that all business must be conducted in the third degree, except what especially and exclusively belongs to the other degrees. The address was referred to a special committee, which for want of sufficient information declined to express an opinion on the subject. From what we have learned of the ancient practices as found in old minute-books, all work was done in a Lodge of Entered Apprentice Masons except the special work of the second and third degrees. A separate fee for each degree was paid as the degree was received, and many Brethren never advanced beyond it. Hence, if there is nothing in the Constitution or regulations to the contrary, elections may be held in a Lodge of the first degree. Our Brethren of British Columbia have just adopted a new Constitution, and have an excellent opportunity to enact, as we have in Pennsylvania, that “ Elections and all other business and work shall be done in a Master Masons’ Lodge, excepting only such business or work as shall strictly belong to the lower degrees.”

The votes for officers are taken by the Grand Secretary, assisted by “ Scrutineers.”

The report on Foreign Correspondence is signed by Brothers MARCUS WOLFE, Past Grand Master, and E. D. McLAREN,

Junior Grand Warden. Pennsylvania is fully and fairly treated by copious extracts from the reports of Brother VAUX and the Grand Master.

Most Worshipful LACEY R. JOHNSON, Grand Master ; Very Worshipful W. J. QUINLAN, Grand Secretary.

CALIFORNIA—1894.

THE Forty-fifth Annual Communication of the Most Worshipful Grand Lodge of California was held in San Francisco, on October 9 to 13, 1894, the Most Worshipful Grand Master HENRY SAYRE ORME presiding.

Grand Lodge was opened in ample form, and the *Te Deum* was sung. Perhaps it was supposed that a Commandery in an Asylum was being opened.

The Grand Master in his address said,—

“We should not be unmindful that ambitious men in certain foreign countries have heretofore sought to pervert our Order from its legitimate purposes of social brotherhood and charity, to political intrigue, and that the result has always been disastrous to Freemasonry.”

This is undoubtedly true wherever the Fraternity is perverted from its legitimate purposes of social enjoyment and charity, whether it be for political intrigue, public display, or any of the other perversions it has at times undergone.

The Grand Master complains of the non-affiliates, and thinks the reason they exist is because a fee is charged for affiliation, and the regulation which prohibits Lodges from using their money in such manner as they may determine,—that is, for refreshments. He said, and we agree with him, that,—

“The Master and officers of a Lodge ought to be personally acquainted with every member of the Lodge. In some coun-

tries, I understand, the Lodges are limited to a membership of one hundred, and they are allowed by their By-Laws to expend a certain amount of their funds at stated times for refreshments and social purposes. One Inspector in this State, in his report, says ‘that he cannot dwell too strongly upon the absolute necessity of each Lodge having the power to expend a portion of its funds for social purposes.’ From close observation in his own district, he is certain that the noticeable lack of interest in Lodge affairs displayed by the members is due solely to the absence of sociability. Each Lodge should be permitted to expend a certain per cent. of its income for social purposes, first, however, deducting the amount of the running expenses, including the demands of charity. A gradual maximum amount could be established so as to cover the different grades of Lodges, which would serve to prevent the jeopardizing of the Charity Fund.

“He added, it is well known that there are Lodges in this State which are yearly accumulating wealth to the amount of thousands of dollars, who are taking generous care of their widows and orphans, but the members of which are only represented to the extent of thirteen per cent. at the degree meetings.”

The Grand Lodge of California has jurisdiction over the Hawaiian Islands, as the Grand Master authorized a Brother to dedicate a Masonic Temple at Honolulu.

The third degree is conferred in *sections* in California, as it is in some other jurisdictions. The consequence is that a great deal of time is consumed in the work. The Worshipful Master of a Lodge, desiring to expedite matters, wanted to “call off” his Lodge for forty-eight hours, and then wind up with the lecture to the third degree, but the Grand Master said, “Nay, but call your Lodge for a *very* early hour and then proceed.” We wonder if the By-Laws of the Lodge fix the hour of meeting.

The following seems cloudy :

“*Question:* Can a Lodge instruct a Master to vote a certain way on a question that is expected to come before the Grand Lodge?

"Answer: Yes. And at the meeting of the Grand Lodge the Master can vote on the question as he sees proper; he is supposed to be competent to decide, and his action is final. He cannot be compelled to vote contrary to his best judgment."

"You are to bid any man to stand in the Prince's name."

"How if he will not stand?"

"Why, then, take no note of him, but let him go, and thank God you are rid of a knave!"

The Committee on Jurisprudence did not approve this decision, but reported that whenever the Lodge has declared its will, the representatives (Master and Wardens) would be under obligations to respect it.

The same Committee reported :

"It is a fundamental law and a part of 'the body of Masonry, that no man can lawfully be made a Mason who does not unequivocally declare at the threshold his belief in God and a future existence, and that no inquiry can be made of him as to the creed, or sect, or society, or people to which he belongs or with which he affiliates."

We note this especially, because it does not appear in the petition for initiation in California as it does in this jurisdiction and others.

The Grand Orator, Brother NILES SEARLS, delivered an oration in which he indulged in some prophecy, which we quote :

"In another century the ratio of increase maintained during the last hundred years will give us a population of six hundred millions, or say equal to that of China.

"A population of such density must entail untold deprivation and suffering upon a majority.

"A suffering people are always a discontented people, and are prone to attribute all their woes to their form of government or its administrators.

"A suffering majority in a free government, with the power in their own hands, invariably seek to change such government, and, in most if not every instance, end in anarchy and final despotism.

"This theory, so far as founded upon past experience, involves the predicate of ignorance among the masses, and may serve for senile men who find signs of decay exhibited on every hand.

"To you and me, in the heyday of youth, no such dark visions rear their horrid front. We realize full well,—

"1. That under well-established laws, epidemics, plagues, and war come as cheerful messengers, to stay excess of population.

"2. That the general diffusion of knowledge is steadily elevating the masses to a plane where anarchy and despotism cannot exist.

"We believe, too, that great as has been the strides of progress and especially of invention in the past, that it is as yet in its infancy, and that the coming century will outstrip the past in new discoveries tending to human comfort.

"Already it is asserted that from oxygen, hydrogen, nitrogen and carbon, and a few compounds, eggs, beef, bread, and other articles of food may be produced in factories with as much ease and certainty as cloth is now woven.

"Professor Berthelot, of Paris, claims that he can now produce in his laboratory a three-year-old beefsteak in twenty minutes; while, by a combination of gases, sugar, it is claimed can be manufactured at a cost of one cent per pound.

"Coal-tar, it is said, is to be debased into the form of tobacco, while the fuel of the future will be drawn from the underlying heat of the earth.

"Electricity will become the motive power of the world, and the friction of moving trains of cars will go far towards generating the power needed for their propulsion.

"Men will navigate the air, making the trip across our continent perhaps in twenty-four hours; sail in ships beneath the surface of the ocean, thus avoiding the force and effect of storms upon its surface; and in a thousand ways alleviate the discom-

forts of life and add to the means whereby that life may be sustained by other and superior means than those now in vogue."

For all which let us be prepared, except that three-year-old beefsteak.

Past Grand Master WILLIAM ABRAHAM DAVIES presented the report of the Committee on Correspondence, in which he gives Pennsylvania a full and fair review. He does not agree with us about the perpetual objection matter. In his review of Washington he says,—

"The decisions of the Grand Master are governed mostly by the local law, and need no comment. In his last, No. 15, he says,—

"A book-keeper for a wholesale liquor house is eligible for the degrees of Masonry, if his duties are confined to the books and accounts.'

"In all candor we ask, why not? This decision indicates to what extent the radical element in society aim to carry this question.

"From the expressions in some jurisdictions, we would not be surprised to learn of a motion made at the next session of the Masonic Congress to strike from the roll of cardinal virtues 'Temperance,' and insert in lieu thereof 'Prohibition.' Temperance is good as a Masonic virtue, and there ought to be prudence and fortitude enough in any Masonic Lodge to keep the devil of intemperance under proper restraint without parading before the world the unmasonic evil of special legislation. Let us be just in these matters, and charitable to all Brethren."

Which we quote, because it is wise and sensible.

Most Worshipful JAMES BAUNTY STEVENS, Grand Master; Right Worshipful GEORGE JOHNSON, Grand Secretary.

CANADA—1895.

THE Fortieth Annual Communication of the Grand Lodge of Canada was held in Toronto, on July 17, 1895, the Grand Master, Most Worshipful Brother W. R. WHITE, Q.C., on the Throne.

The Grand Master was greeted with an Address of Welcome. In his address he stated that he had declined to answer hypothetical questions, and he had very few "live issues" to decide. The following is appropriate at all times and is well stated :

"Representations have been made to me that the practice of canvassing for office is becoming prevalent in both private Lodges and Grand Lodge, and having been convinced, through developments made in an appeal against the election of an officer in a certain private Lodge, that the most open and unblushing canvassing had taken place in that particular instance, I deem it my duty to condemn as strongly as possible any such practice. Friends may speak well of one whose merits and ability entitle him to be promoted to office in either private Lodge or Grand Lodge, but the making of slates, the pledging of Brethren to vote one way or the other, and all the wiles and dodges so well known to the politicians, are utterly foreign to the genius and spirit of Masonry, and should be most emphatically frowned upon and discountenanced by every true Mason. Let us hope, for the credit of Grand Lodge, as well as private Lodges, that this evil does not exist to any alarming extent, and that the representations made to me are either without foundation or somewhat exaggerated."

A movement is being made to restrict or regulate the practice of permitting other than the recognized work of this Grand Lodge in private Lodges. If we may be permitted to advise, we would suggest the prohibition of all work except the recognized work.

The District Deputy Grand Masters made full reports, from

which we learn that they are of great assistance to the Grand Master. A difficulty presenting a novel question arose in one of the Districts. A brother received his first and second degrees in Ireland and his third degree in Canada, but he could not get a Grand Lodge certificate because, perhaps, the certificates state that the Brother was entered, passed, and raised in the Canada Lodge. As our certificates state that the Brother is a member of a Lodge under our jurisdiction, and has been raised to the sublime degree of a Master Mason, we are not likely to have any difficulty in this respect.

The Committee on Benevolence reported an expenditure of \$14,759.93 during the year, and a total of \$218,084.65 out of a total revenue of \$487,028.30 during the forty years' existence of the Grand Lodge,—a most creditable showing.

The Board of Grievances and Appeals reported a number of cases, and summoned the accused to the next Grand Lodge. We note this because it is the usual practice elsewhere for Lodges to try such cases.

Brother HENRY ROBERTSON, Past Grand Master, Chairman, presented the report of the Committee on Correspondence. He gives us a good and full notice.

Most Worshipful W. R. WHITE, Q.C., Grand Master; Right Worshipful J. J. MASON, Grand Secretary.

COLORADO—1895.

THE Thirty-fifth Annual Communication of the Grand Lodge of Colorado was held in Denver, Tuesday, September 17, 1895, Most Worshipful Grand Master WILLIAM BUSH presiding. Eighty-three out of eighty-seven Lodges were represented.

The Grand Master's address is an exhaustive and able paper, showing that he has been ever on the alert to protect the best interests of his Grand Lodge, whether they were of a pecuniary nature, or involving questions of Masonic law. Under the head of "Necrology" he says,—

"In other jurisdictions many of the brightest lights have been called to the Great Beyond. Perhaps in no single year has the Fraternity lost so many of its foremost members as in the year just passed. MACOY, VAUX, CHADWICK, WHEELER, FRIZZELL, ISAACS, all in one short year. Their places cannot be filled."

There is a town in Colorado called Tin Cup, a mining-town. A Lodge was established there,—Tin Cup Lodge, No. 52. The fluctuations of business rendered mining there unprofitable, and, the town being dependent on that industry, the population moved away and there was but one Master Mason left. The Lodge of course suffered in the general collapse and drooped and finally died. The Grand Lodge took possession of the Warrant, books, seal, and other property, and Tin Cup, No. 52, ceased to exist. There is nothing remarkable in this. It is the fate of hundreds of such towns, and we can point to many similar examples in the oil regions of our own State. The reason we allude to it is to enter our protest against the adoption of such an outlandish name by a Masonic Lodge, one that provokes ridicule instead of inspiring respect. A lot of happy-go-lucky miners, attracted to a spot by the prospect of large and quick returns from a small investment, having only a temporary interest in the place, will curse it with such a name as Tombstone, Bloody Gulch, Dead-Man's Hollow, Oil Trough, or Tin Cup. With the adoption of such we as Masons have nothing to do; but Grand Lodges can and should prevent the Lodges of their obedience from assuming such unmasonic and inappropriate names.

Dr. Mackey, in his valuable *Encyclopædia of Freemasonry*, under the title "Names of Lodges," says,—

"An important rule in the nomenclature of Lodges, and one which must at once recommend itself to every person of taste, is that the name should be euphonious. This principle of euphony has been too little attended to in the selection of even geographical names in this country, where names with impracti-

cable sounds, or with ludicrous associations, are often affixed to our towns and rivers. An error like this must always be avoided in bestowing a name upon a Lodge. The word selected should be soft, vocal, not too long nor too short, and, above all, be accompanied in its sound or meaning by no low, indecorous, or ludicrous association."

We wonder what the learned doctor would have said had he heard of Tin Cup? We believe there is much in a name, that the prosperity of many a man, and many a town, has been retarded by some singular or outlandish name which its parents and founders in a thoughtless ebullition of fun bestowed upon it. We hope Tin Cup, No. 52, will never be revived unless it is under another and better name.

The Grand Master advocates the representative system and says,—

"That the system is not a success, I believe is more the fault of the Representatives than the system."

He declined to grant permission to a Lodge to participate in a street parade and the dedication of a school building, the exercises to be held under the auspices of the Junior Order of American Mechanics, in which he was right beyond the shadow of a doubt.

The Grand Lodge of Colorado does not regard with favor those who are Masons for revenue only, and who seek to advance their business interests at the expense of their Masonic connections.

The following was offered and referred to the Committee on Jurisprudence :

"WHEREAS, There are business organizations operating within the jurisdiction of this Grand Lodge under various titles, but claiming to be Masonic in character, such as 'The —— Masonic Benefit Association,' 'The —— Masonic Accident Association,'

'The Mason's Fraternal Accident Association,' 'Masonic Restaurant,' and others of like character ;

"Resolved, That this Grand Lodge hereby notify the Masons within its jurisdiction that all such organizations, corporations, or societies are using the word Masonic in their titles without any right whatever, so far as this Grand Lodge is concerned, and that we deprecate the use of the term in a business connection as wrong and unmasonic."

The Committee on Jurisprudence recommended the adoption of the above, and it was adopted.

On Wednesday morning, the second day of the session, the Grand Orator, Brother ALPHONSE A. BURNAND, delivered an oration on "A Mason's Duty," which is printed at length in the Proceedings.

A Called Communication was held at Cripple Creek, December 27, 1894, when the corner-stone of the Masonic Temple was laid by acting Grand Master Brother CORNELIUS J. HART.

At another Called Communication, held at Boulder, March 12, 1895, the Grand Master laid the corner-stone of the Masonic Temple to be erected in that city. On this occasion an oration was delivered by Brother WILLIAM L. BURDICK. Thanks were extended to Mt. Sinai Commandery, No. 7, K.T., for escort duty. This we would criticise. We do not think a Grand Lodge can with propriety recognize a Commandery as a Masonic body. Nor do we think a Grand Lodge should be in need of an escort. We presume its duty was that of escorts in general, to act as a guard to conduct the Grand Lodge from its place of meeting to the scene of its labors and back again ; and to see that they were not assaulted on the way by highwaymen or other miscreants. A Grand Lodge should be on all occasions omnipotent and all-powerful, able to discharge any duty required of it without assistance, and to protect itself against all comers. If some Brother in Colorado says that the Commandery did not go as a protector, but to show their respect to the Grand Lodge, we will reply that if their desire to show respect to the Grand Lodge was greater than their desire to show their waving plumes, glittering swords,

and clanking chains to an admiring populace, they could have done it by going in the ranks of their Lodges, clothed with a lambskin, the emblem of innocence and the badge of a Mason. It is not the Commandery we are finding fault with, however. When the Grand Lodge of Pennsylvania accepts of an escort please remind us of it.

The Grand Master also laid the corner-stone of the McCandless school building at Florence, July 30, 1895.

The Report on Correspondence is written by Past Grand Master LAWRENCE N. GREENLEAF. He reviews fifty-eight Grand Lodges, some of them for two years. Pennsylvania for 1894 is noticed, and extracts are made from the addresses of Grand Masters ARNOLD and HENDERSON, apparently with approval; at least, he makes no objection to anything therein advanced. Concerning Brother VAUX's report he says,—

“The last Report on Correspondence from the pen of the universally lamented Brother RICHARD VAUX lies before us. He was the very prince of reviewers, and the valiant defender of the ancient Landmarks. Fearless and outspoken in the cause of truth and Masonic teaching, as he understood it, he was esteemed and beloved by all the members of the Guild.”

We thank our brother for the foregoing kind remarks, which we assure him we appreciate. The many such that we have received convince us that the loss we have sustained is not all our own.

Most Worshipful WILLIAM D. PIERCE, Grand Master; Right Worshipful ED. C. PARMELEE, Grand Secretary.

CONNECTICUT—1895.

THE report of the Proceedings of the Most Worshipful Grand Lodge of Connecticut at its One Hundred and Seventh Annual Communication, on January 16 and 17, 1895, has been received. This was preceded by Emergent Communications to dedicate a Lodge-room, to lay corner-stones of new Temples at Hartford and Bridgeport, and for the funeral of the Grand Secretary Brother JOSEPH K. WHEELER.

From the address of Past Master GEORGE H. HEBARD at the laying of the corner-stone in Hartford, we learn that the first Masonic Lodge in Hartford was warranted by JEREMIAH GRIDLEY, of Boston, the "Provincial Grand Master of North America." The Warrant was dated March 21, 1762. In 1783 this Lodge joined with others in the formation of the Grand Lodge of Connecticut.

The By-Laws of this Lodge, now known as St. John's, No. 4, provided that,—

"If any of the Brethren should be so void of shame as to disguise himself in liquor, or shall come disguised to the Lodge, he shall pay a fine, ten shillings, lawful money, be dismissed for that night, and the next Lodge-night he comes, shall be severely reprimanded, and dealt by according to the manner of Masons."

If they had made the punishment of the second offence expulsion, they would have done the right thing.

Among its members were,—

"JOEL BARLOW, one of America's earliest poets; Governor OLIVER WOLCOTT, who signed the Declaration of Independence on behalf of this State; SAMUEL G. GOODRICH, better known as 'Peter Parley'; HENRY C. DEMING, the silver-tongued orator; GIDEON C. WELLES, Secretary of the Navy during the Civil War; Governor MARSHALL JEWELL, whose memory is still green with us; THOMAS H. SEYMOUR, the courteous and knightly soldier, governor, and diplomat; and a host of others."

The Most Worshipful Grand Master HENRY O. WARNER presided at the Annual Communication, and delivered an address, in which he referred to the great loss Grand Lodge had suffered by the death of the late Grand Secretary WHEELER and Brother MARK R. LEAVENWORTH, Senior Grand Warden, and then reported his doings during the year.

The report on Correspondence is by Brother JOHN H. BARLOW, Grand Secretary. He gives a fair review of Pennsylvania, alludes to Brother VAUX as a stickler for the ancient Landmarks, and agrees with him on the perpetual objection question.

Most Worshipful HENRY O. WARNER, Grand Master; Right Worshipful JOHN H. BARLOW, Grand Secretary.

DISTRICT OF COLUMBIA—1894.

THE Grand Lodge of Free and Accepted Masons of the District of Columbia holds two regular meetings in every year. The Semi-Annual Communication was held in Washington, May 9, 1894, and the Annual on November 15, 1894, the Most Worshipful Grand Master HENRY S. MERRILL in his station at each Communication. At the Semi-Annual Communication the report of the Special Committee to select a site for a new Masonic Temple was presented, stating that the Committee have examined sites and desire the authority of the Grand Lodge to take further steps. Grand Lodge continued the Committee, and there is a reasonable certainty that among the handsome buildings of the city of beautiful buildings there will soon be a Masonic Temple deserving a place in the front ranks.

The Grand Master appears to have been quite busy in Masonic duties and functions during the year. He makes a full report of his doings. In his decisions a unique and painful case is reported, but we do not see how any other decision could be rendered. We quote it in full:

"In January last I received a communication from the Worshipful Master of Harmony Lodge, No. 17, citing the case of WILLIAM G. SCHAFHIRT, who had been elected to receive the degrees of Masonry in that Lodge, but who, subsequent thereto, had suffered the loss of one of his legs below the knee, necessitating the use of an artificial limb. My decision was asked as to whether or not the Lodge could confer the degrees upon the candidate, and, if not, what disposition should be made of the fee. I decided that under the provisions of Section 26, Article XX., of the Grand Constitution, the candidate was ineligible to receive the degrees of Masonry in this jurisdiction, and that his status was similar to that of an elected candidate to whose initiation an objection had been made, and the fee, therefore, should be returned under the provisions of Section 9, Article XX."

The second case is also unique, and we concur in the disposition of it.

"In June the Worshipful Master of Hiram Lodge, No. 10, advised me by letter that said Lodge had received and referred to a committee the petition of CHRISTIAN HINTENACH, a soldier of the United States army, temporarily stationed at Fort Myer, Virginia, and that doubt having arisen as to the status of the applicant, my opinion was requested in the premises. It was shown that the applicant came to this country from Germany and enlisted in the army, had been stationed in several parts of the country, re-enlisted in this city, and since then had been stationed at Fort Myer. I decided that upon the facts presented the action of Hiram Lodge in receiving Mr. HINTENACH's petition was regular, and that he was material upon which that Lodge could lawfully confer the degrees of Masonry."

The Most Worshipful Grand Master held a conference with the Grand Master of the Independent Order of Odd Fellows about the precedence of the various bodies at funerals, and in consequence issued the following letter, which clearly sets forth the position the Masonic Fraternity has always held on this subject.

" OFFICE OF THE GRAND MASTER OF MASONS
OF THE DISTRICT OF COLUMBIA.
" WASHINGTON, D. C., September 27, 1894.

" BRETHREN,—As there appears to be a misapprehension on the part of some of the officers and members of the Lodges of this jurisdiction as to the meaning of that portion of Section 25, Article XX., of the Grand Constitution which relates to what is generally termed 'mixed' funerals, I deem it proper to issue this circular letter, expressing my views upon this subject, for the guidance of the Craft.

" The following is the portion of the section referred to: 'None but Master Masons shall participate in Masonic funeral services. When other associations or the military attend the funeral of a Brother who is being buried Masonically, the Lodge performing the service must of necessity have entire control of all arrangements.'

" It will be seen that in the last paragraph provision is made for the presence at a Masonic funeral of other associations or the military of which the deceased may have been a member.

" A Masonic Lodge cannot attend the funeral of a Master Mason except for the express purpose of performing the Masonic burial service, and none but Master Masons can *participate in said service.*

" The Lodge should be invited, by proper authority, to perform its service; and it therefore becomes the duty of the Worshipful Master, in the event of the death of a member of his Lodge, to visit the family of the deceased, explain the duty of the Lodge, consult their wishes in the premises, and comply therewith as far as practicable. As no specific regulations can be formulated to cover this point, much depends upon the good judgment and discretion of the Worshipful Master.

" Should the deceased have been, at the time of his death, a member of the Independent Order of Odd Fellows or kindred organizations, it would be eminently right and proper for the Worshipful Master of the Lodge, before the final arrangements are made, to confer with the presiding officers of such bodies and endeavor to have the details of the ceremonies

well understood and agreed upon before the time of assembling.

"I would suggest and recommend that the Worshipful Master, if it be practicable, invite the officers of the other associations to accompany him in his visit to the family of the deceased.

"It is my opinion that after the remains of a deceased Brother have been Masonically received by the Lodge having charge of the services, they should continue in its possession until deposited in the grave or vault, as the case may be, and that the Masonic services when commenced should be finished without interruption, concluding with the depositing of the body. In cases where religious or other services are to be held at a church the remains should not be received, Masonically, by the Lodge until their removal therefrom; for when once in possession of the Lodge no ceremonies other than the Masonic service can take place until after the conclusion thereof.

"It has been the custom in this jurisdiction, where a deceased Mason had been a member of the Odd Fellows or other like societies, to permit members of such organizations, who were also Master Masons, to act as pall-bearers if clothed with Masonic aprons in addition to the regalia of their Order. In cases where there are none entitled to wear the Masonic apron, I see no objection to the association being represented by honorary pall-bearers.

"The present Grand Master of Odd Fellows of the District of Columbia, after a conference with me, has recently issued a circular letter to the members of that Order upon the subject of funerals, wherein he suggests, in cases where the Masonic Fraternity and the Odd Fellows are present at the funeral of a Brother, that the members of the latter Order, where their services are held first (that is, at the house or church), remain to witness the Masonic services 'out of courtesy' (as he expresses it) 'to our Brethren of the Masonic Order.'

"Brethren, let not the Masons of this jurisdiction be surpassed in fraternal courtesy by that charitable and benevolent Order, but let us show to its members and the world at large that the charity of our great Fraternity is not confined to sim-

ply relieving the wants of our fellow-creatures, but that it is the sweet charity which ‘vaunteth not itself, is not puffed up, and doth not behave itself unseemly.’

“Fraternally,

“H. S. MERRILL,

“*Grand Master.*”

We have no ritual for Masonic services at the house or church. Our services are two,—a part held within a tyled Lodge, and the committal services at the grave. We insist that we shall have precedence at the grave immediately after the religious ceremony, and if that precedence is not allowed, we refuse to perform the Masonic committal.

Brother WILLIAM R. SINGLETON, Chairman of the Committee on Foreign Correspondence, presented his twenty-fifth annual report. He notices our Proceedings in kind and fraternal, even flattering, terms, indeed, for which we salute and thank. When he alluded to Brother VAUX’s twenty-ninth report he little thought that the two veteran reviewers would so soon have their annual discourse broken. But so it is. Brother SINGLETON still discusses the Grand Representative question in a fair manner, thus showing that there are two sides to the question. The perpetual rejection question is also treated by him. We quote :

“The only remedy is for the rejecting Lodge to refuse to recognize any one who has been made a Mason under such circumstances, and also refuse the application for visitation ; such is the practice in this jurisdiction.”

We quote this to show the concurrence of views between the District of Columbia and Pennsylvania on this subject, and for the further reason that some Grand Masters think that our conduct in such matters is discourteous, high-handed, and arrogant. When rightly considered, it is no more than a continued enforcement of *our* objection, and a refusal to admit that other Lodges can wipe out our objections by disregarding them.

Most Worshipful DAVID G. DIXON, Grand Master ; Right Worshipful WILLIAM R. SINGLETON, Grand Secretary.

GEORGIA—1894.

THE One Hundred and Eighth Annual Communication of the Grand Lodge of Georgia was held in Macon, on October 30, 1894, Right Worshipful Deputy Grand Master JOHN P. SHANNON *acting as* Grand Master.

A portrait of the Acting Grand Master adorns the volume,—a handsome portrait of a handsome man.

Grand Master JOHN S. DAVIDSON died during his term, and the Deputy Grand Master Brother SHANNON delivered the annual address, which is a business account of a busy year, judging from the work done and decisions rendered. He paid a fitting tribute to the memory of Brother DAVIDSON.

The following will please the opponents of Mexican Masonry :

“A man made a Mason by a Lodge in Mexico will not be recognized as such in Georgia, but must be treated as a profane, and balloted for in the usual way for the three degrees.”

This accords with the rule that a Masonic Lodge is not a collection agency :

“If one Mason owes another a debt and takes the benefit of a homestead, that does not authorize charges to be preferred against him. Masonry only deals with moral misconduct. It does not punish for simply taking advantage of what the law authorizes.”

The following makes us wonder what Wardens are for in Georgia. With us, holding over only applies when there has been no election of any of the officers.

“If the Worshipful Master-elect declines to serve, and the Lodge does not desire to hold a new election, the old Worshipful Master in office holds on.”

This explains the difficulty we frequently notice, and keeps the waiver of jurisdiction question so often before Grand Masters. We refer to our remarks on Washington on this subject:

"There is no Masonic law in this jurisdiction authorizing the grant of a dimit to any other than a Master Mason. I have been called upon to decide this question several times during the year, and inasmuch as there is a different rule in other jurisdictions, it may possibly be wise for the Committee on Jurisprudence to frame some legislation on this subject.

"Where a dimit is voted by a Lodge, the vote of the Lodge is a grant of the dimit. The dimit itself is only the evidence of the Lodge's action. If the dimit is refused, it is the right of the Brother within thirty days from the date of the refusal to prefer charges against the Lodge, or it is the right of the Lodge to order that the dimit shall be signed. In the event the thirty days have expired, it is the right of the Brother to petition the Grand Lodge to order the Lodge to issue him a dimit."

Why should the Lodge vote on this subject? With us the member resigns in good standing, and then the officers of the Lodge must grant him a certificate or dimit.

Cerneauism was vigorously denounced and stamped out by the Committee on Jurisprudence, Brother WILLIAM ABRAM LOVE, Chairman.

Brother W. E. MUMFORD presented the report of the Committee on Correspondence. Concerning electioneering he says this, and there is much truth in what he says:

"We have in Georgia tried to discourage everything tending towards office-seeking and electioneering. Our Grand Lodge several years ago promptly, severely rebuked some Brethren who had tickets printed and distributed throughout the hall just before the election. The Grand Master of Pennsylvania seems to think it right to have candidates for office in our Grand and subordinate Lodges, and have printed tickets. My own

opinion is that if you allow these two customs, you are sure to have electioneering of the rankest sort. I hope never to see the time come when the tricks of office-hunting politicians will obtain in a Lodge of Freemasonry. Do let us do all we can to keep Masonry free from all such."

Most Worshipful JOHN W. SHANNON, Grand Master ; Right Worshipful ANDREW M. WOLIHIN, Grand Secretary.

ILLINOIS—1895.

A COPY of the report of Proceedings of the Most Worshipful Grand Lodge of Illinois has been received. It is embellished by a portrait of the retiring Grand Master, LEROY A. GODDARD, of whom, were we of the other sex, we should say that we want him.

The Fifty-sixth Annual Grand Communication was held in Chicago, on October 1, 1895, the Most Worshipful Grand Master presiding. The Communication was held in Central Music Hall. We notice this because we thought they had a Masonic Temple in that city, and wonder why it was not used. From the Grand Master's address we clip the following :

" February 16, 1895, I visited Hinsdale, Dupage County, and arrested the charter of Hinsdale Lodge, No. 649.

" It appears from the records of said Lodge that at its regular meeting, Friday evening, January 11, 1895, the Worshipful Master announced a special meeting to be held the following Sunday for installation of officers and work. On said Sunday the Lodge was duly opened ; the installation was not had on account of the absence of some of the elective officers ; the first degree was conferred on one candidate, and the Lodge was closed. There were no mitigating circumstances to justify this action of the Lodge. It was deliberate. The Master stated

that the meeting was called to suit the convenience of the members, as he was unable to secure an attendance on other days. This being in direct violation of the ancient charges, and of Section III., Article IV., Part Second, Grand Lodge By-laws, I felt that nothing less should be done than to suspend the charter of the Lodge. By my direction the furniture, jewels, archives, and other properties of the Lodge were taken in charge by Right Worshipful JOHN B. FITHIAN, District Deputy Grand Master of the Eighth District, who placed the charter, record, cash, and securities in custody of the Grand Secretary.

“That the usages and good name of Masonry in Illinois may be emphasized in this respect by this Grand Lodge, I recommend that the charter of Hinsdale Lodge, No. 649, be revoked, and that the name and number be stricken from the roll of constituent Lodges.”

The action of the Grand Master, we are happy to say, was approved.

We quote the following:

“The question of perpetual control over rejected material is now engaging the attention of nearly every Grand Jurisdiction. It has been fruitful of many disputes, and no doubt will continue to be for years to come. In Illinois we recognize personal jurisdiction over rejected material wherever dispersed, and the same is not effected by the lapse of time. In other words, when a candidate is once rejected by a Lodge in our jurisdiction we hold that he always remains the Masonic (rejected) property of the rejecting Lodge until released by a clear ballot. He may have been only twenty-one years of age, and though he may locate in another part of the world and live a life of purity and full of good deeds the relation is unchanged. A Brother who was so fortunate as to be made a Mason first and thereby given the opportunity to cast an unfavorable ballot may hold the brand against the applicant so long as they both live regardless of merit or a change of location or circumstances. Thus to

reject is to acquire perpetual ownership,—certainly a strange law, and one not supported by the ancient regulations.

“The question has been thoroughly considered and discussed ; there is no new argument to present. My desire is only to record a suggestion that while it is reasonable and proper to retain control so long as the one rejected remains in our jurisdiction, there should be a limit as to the length of time of such control when he leaves our State and locates in another territory.

“By my request our Grand Secretary has corresponded with the other Grand Jurisdictions of the United States, asking their position, and of the forty-five reports received, sixteen recognize the law of perpetual jurisdiction and twenty-nine do not.”

The Committee on Jurisprudence did not concur with the Grand Master in his suggestion for a relaxation of the rule, and thus Illinois remains true to the ancient principle that an objection can be removed only by the Lodge in which it was made.

“Your Committee has given the views of the Grand Master submitted in his annual address upon this subject due consideration. The question is one that has frequently received the attention of this Grand Lodge. The matter was under consideration at the last session (pp. 84–87, Proc. 1894). In all cases, however, this Grand Lodge has decided to adhere to the uniform and well-settled policy of its present governing code in regard to this subject, as set forth in Section 2, Article XI., Part Second, which, among other things, prescribes ‘that every Lodge possesses exclusive jurisdiction over its unfinished work and rejected material, wheresoever they may be dispersed.’ Exacting a strict compliance with this law on the part of every Lodge of its obedience, and guaranteeing like rights under the same statute to the Lodges of sister jurisdictions, in so far as their rights may be infringed by a Lodge in Illinois. Your Committee is of the opinion that the observance of this system of inter-jurisdictional comity tends to protect the rights of individual Brethren, promote harmony, and conserve the principles of a *common* brotherhood.

"Your Committee is also of the opinion that a change in so important and long-established feature of the general Masonic law would be in the nature of an 'innovation' and not warranted by the best interests of the Craft at large, therefore unwise and not desirable."

The following sensible decisions of the Grand Master were approved :

"1. To be naturalized is not a prerequisite qualification of a candidate, either for initiation or for affiliation.

"2. A brother cannot be disciplined for arrearage of dues to a Lodge that has ceased to exist.

"3. The relation a Mason sustains to the Fraternity at the time of his death cannot be changed."

Most Worshipful Past Grand Master JOSEPH ROBBINS as usual presented the report of the Committee on Masonic Correspondence, three hundred and ten pages long. We quote some of the opening sentences with gratification, because they are so well expressed :

"The question of jurisdiction over rejected material is still a burning one, and is threatening to some extent the friendly relations of Grand Lodges.

The generally adverse action on the uniform rules tentatively proposed by Mississippi, for a variety of reasons well set forth by Past Grand Master SPEED, their author, to be found in our review of that jurisdiction, indicates that as yet the Craft is far from being sufficiently impressed with the gravity of the situation to even approach a consensus of opinion. It is already beginning to be more clearly seen that the main question involved —apart from the foundation which the doctrine of perpetual jurisdiction, or perpetual 'Masonic objection,' as the lamented VAUX preferred to call it, may have in the Landmarks—is not whether a wrongdoer may repent or an unfit candidate outgrow his unworthiness, but that it is one in which Masonry, not the

candidate, is the chief factor ; the question whether the Masonic acts of a lawfully constituted Lodge working in conformity to the regulations of the Grand Lodge which is conceded to be for it the lawful interpreter of Masonic law, are entitled to full faith and credit. When this comes to be generally realized *on both sides* a peaceful *modus vivendi* will not be far off.

"The Wisconsin proposition relative to Masonic relief, which marks, we trust, the high water mark of a tendency to convert Masonry into a mutual benefit or insurance society, has already engaged the attention of many Grand Lodges. Wholly bad in itself, as we regard it, because it subverts one of the fundamental principles of the Fraternity, we think its being put forth in good faith for the subscription of Grand Lodges has been beneficial, and that the result is reassuring. It is true that several Grand Lodges have given more or less countenance to the proposition, but in the great majority the expression has not only been adverse, but couched in terms as to leave no doubt of their being safely grounded in the charitable faith as set forth in the primary engagements of the Craft. It has done good by startling Masons into a realization of the extent to which the environment of Masonry has influenced its charitable methods, dangerously strengthening the insidious departure from the Masonic plan which comes out of the convenience of compounding for personal service with money and the distribution of alms by proxy.

"Quite separate from this, yet allied to it in this, that they both have a commercial root, is the wide departure of the Craft from the Landmarks in its legislation against non-affiliates. It is but a poor satisfaction to say, 'I told you so,' but as we pointed out the dangerous tendency of the legislation of many Grand Lodges, not alone of those on the frontier, but of old and conservative bodies like the Grand Lodge of New York, twenty-five years ago, it is gratifying to see, as we think we can, a growing recognition of the unmasonic, as well as futile, character of the increasingly severe legislation against this class of our Brethren which has marked the last three decades. As yet that legislation is only too strongly intrenched, but more voices are being raised against it, and it is rarer to find in the addresses of Grand

Masters a demand for another turn of the fraternal thumbscrew to cure the evil that has increased with every twist. A recognition of the futility of such legislation is a mighty help towards a dispassionate reconsideration of the status of non-affiliates.

“The full extent of the scandal involved in the recognition of the Gran Dieta Simbolica of Mexico by Grand Lodges of Free and Accepted Masons is just now becoming apparent to the whole world of regular Masonry. We have only time to refer our readers to our report, and particularly to our review of New York, for the facts, and to say that while the discovery that the allegations of Brother CHISM that Mexican Lodges subordinate to the Gran Dieta admitted women and excluded the Bible from their altars is important, it should not cause Masons who are and want to be loyal to the Landmarks to forget the utter illegitimacy of the Lodges for reasons entirely apart from these disclosures, and that during the outcry and confusion consequent on these scandals is the time when they should be most watchful against the machinations of those who would seek to commit them to the doctrine that some other Masonry than the Masonry of the charges of a Freemason—Free and Accepted Masonry—may under certain conditions create Lodges that are recognizable as a lawful basis for a Grand Lodge.”

The following about early Pennsylvania Masonry overlooks the fact that sometimes our ancient Brethren were troubled with doubters and schismatics. That we had a Grand Lodge in 1732 (and perhaps earlier) we have evidence which would be sufficient in any court of justice, and that “false and rebel Brethren” were “about to set up a distinct Lodge” is true. It is not to be wondered at that they attempted to hedge off any such, by drawing all authority in themselves, but that we had a Grand Lodge cannot be denied. While descent from it may not be traced, it is not claimed, but we can certainly claim succession to it, and have the claim allowed. That Brother WILLIAM ALLEN, Chief Justice of the Province, was Grand Master is now beyond dispute. It would be a hard rule which denies the existence of Masonry in

England for centuries, to tell our English Brethren that they once had three Grand Lodges. We had two until 1813.

"If Brother ALLEN presided over any Lodge in 1732, it must have been the self-constituted Grand Lodge over which BENJAMIN FRANKLIN presided when he wrote to HENRY PRICE, of Massachusetts, in November, 1734, that Masonry in that province seemed to want the sanction of some authority derived from home, a deputation or charter which should confirm the Brethren of Pennsylvania the privilege they then enjoyed of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers. Brother ALLEN is altogether a too dignified looking man to have consortied with the other fellows of whom FRANKLIN wrote, 'that some false and rebel Brethren, who are foreigners,' were 'about to set up a distinct Lodge in opposition to the old and true Brethren' there, 'pretending to make Masons for a bowl of punch,' etc."

Of the report on Correspondence by Brother VAUX, he says,—

"The report on Correspondence is the work of Past Grand Master RICHARD VAUX, whose reports have so long been a striking and attractive feature of the Pennsylvania Proceedings. They reflect a most remarkable personality, with many of the quaint peculiarities of a gentleman of the old school, yet fully in touch with the life of to-day. Since the report before us was written he has 'passed within the veil.'"

He thinks Brother VAUX's report shows no abatement of his mental vigor, and kindly quotes many of his views.

Most Worshipful OWEN SCOTT, Grand Master; Right Worshipful J. H. C. DILL, Grand Secretary.

INDIANA—1895.

PROCEEDINGS of the Most Worshipful Grand Lodge of Indiana during its Seventy-eighth year and Seventy-fourth Annual Communication have been received. Grand Lodge assembled on Tuesday, May 28, 1895, the Most Worshipful Grand Master FRANK E. GAVIN presiding.

The Grand Master calls attention to the great change in the condition of the Craft in Indiana. Eighteen years Grand Lodge was in debt, its property mortgaged, and discouragement and dissatisfaction existed. Now the Grand Lodge revenues are ample. "We own a magnificent property. We have a surplus in the treasury. We owe no man anything." Congratulations to you, Brethren.

The Grand Master reports the correspondence between himself and Grand Master HENDERSON, of Pennsylvania, concerning a person who having been twice rejected in this jurisdiction was made the recipient of the degrees in Indiana without having the objection removed. The Grand Master of Indiana does not agree with us that a rejection by one Lodge operates as a rejection by all. He mixes it up with the doctrine of eternal damnation. We do not see the analogy. If a poor mortal can escape damnation by having a black ball cast against him, he will get a friend to cast it, that is if he has any friends, and if he has none, then he will be damned indeed. The Grand Master of Indiana thinks a "rejection is but declaratory, not creative of unworthiness." Of course not. The applicant creates the unworthiness, the member who casts the black ball declares it, and the Lodge acts on the declaration.

The Grand Master decided that it is not permissible for a Lodge to *turn out* to attend church or for Fourth of July or Decoration Day services. This means that the Lodge is not a marching body, and is sensible. The love of parade may be manifested in so many ways that it is well to keep the Lodge *turn-outs* for purely Masonic occasions.

He also decided that a Lodge cannot *turn out* and act as an

escort to some other order burying a Mason. No dispensation is necessary to enable a Lodge to elect a successor to a Secretary or Treasurer who has died or *resigned*. We have always thought that a Secretary or Treasurer (but not a Worshipful Master or Warden) could resign, but with us a dispensation is necessary to elect a successor.

"Public installations may be held outside the Lodge-room." Certainly, for how could they be public, otherwise? The word Masonic must not be used in business, as in the name "The Masonic Investment Company." A Lodge may not initiate an applicant who has lost a leg, a foot, a hand, and arm, or the right thumb.

The Committee on Jurisprudence reported that an objection to an applicant after he has been approved and before any of the degrees have been conferred, is equivalent to a rejection; that it cannot be withdrawn, and that the applicant must begin anew by petition and ballot if he desires to receive the degrees. This accords with our law.

The report of the Committee on Foreign Correspondence was presented by Brother WILLIAM COMMONS, Chairman, and is a voluminous affair, such as would cheer the heart of our dear Brother VAUX were he alive. The pages run up to cclxxii (272), and is not scissors-and-paste work, but good mental and manual labor. We wonder if this long work was done by short-hand. He insists that Freemasonry is a *Fraternity* and not an Order, with which we agree. We cannot rival him and will try to emulate him ever. Were we minded to do this work again, we should have pleasure in reading after him. But now we salute him, and then say farewell.

Brother COMMONS writes that if Chief-Judge WILLIAM ALLEN was Grand Master of Pennsylvania in 1732, he was without a Grand Lodge, because, as Brother COMMONS says, there was no Grand Lodge in Pennsylvania until 1734. But Brother COMMONS should not shut his eyes to the truth, because the proof is as full and convincing that there was a Grand Lodge in 1732, which chose WILLIAM ALLEN as its Grand Master, as the proof of any other event which happened

in that year, as the birth of Brother GEORGE WASHINGTON, for instance. Remember, Brother, that in matters of pedigree hearsay is good evidence; likewise ancient documents, newspapers even, and we have documents and a newspaper published by B. FRANKLIN on our side.

Of Brother VAUX he writes:

"We have known him as Chairman of the Committee on Foreign Correspondence for fifteen years. His reviews have ever been courteous, scholarly, and correct. We have looked to him for information and precedent. His death is a loss to Masonry and to the Craft of Pennsylvania in particular. He was an old-time gentleman,—dignified, charitable, and benevolent. We have known him but to love him; we can not name him but to praise him."

Most Worshipful EDWARD O'ROURKE, Grand Master; Right Worshipful WILLIAM H. SMYTHE, Grand Secretary.

INDIAN TERRITORY—1895.

THE Twenty-second Annual Communication of the Most Worshipful Grand Lodge of Indian Territory was held at Atoka, Choctaw Nation, August 13, 1895, the Most Worshipful Grand Master JOHN COYLE presiding.

The Grand Master in his address stated that he had refused several applications for dispensations for Lodges to appear in public as Masons to march in parade at picnics! He decided that an Indian who cannot speak or understand the English language may be initiated through an interpreter; that shaking dice for cigars is a Masonic offence, and so is running a barbershop on Sunday if it is contrary to law; and that keepers of

pool-rooms, cider-joints, and gambling-dens come under the law against saloon-keepers.

The Grand Lodge adopted a resolution that hereafter Lodges cannot be named after living men. We presume this excludes Lady Somerset.

A Brother who was initiated under an assumed name was authorized to have his name changed in the Lodge Register, and the Lodge directed to administer proper discipline to the Brother.

We regret to read this. It will do no good, and it may do some harm :

"Resolved, That our Most Worshipful Grand Master be instructed to appoint a Committee of five Brethren to take the necessary steps to have the Most Worshipful Grand Lodge, Ancient Free and Accepted Masons, of Indian Territory legally incorporated."

The Wisconsin, Mississippi, and Colorado propositions were non-concurred in.

Most Worshipful Past Grand Master JOSEPH SAMUEL MURROW wrote the report of the Committee on Correspondence, in which he gives a review of Pennsylvania for 1894, and pays a kind tribute to our Brother VAUX's memory :

"As has been for many years, Brother RICHARD VAUX, Past Grand Master, furnished this report. But it is his last. He has gone to that bourne from whence no traveller returns. He was an able writer. His views were sound, and he expressed them in clear and beautiful language. His heart was tender and true. His pen was never dipped in gall, nor did he ever wilfully wound any one. He says, 'Masonry is a law unto itself, and its foundations, impregnable, have, like the walls of the Temple at Jerusalem, remained until the present time.' He trusts this will ever be the case.

"His review of Indian Territory, 1894, is charming. His suggestions are wise, comments just, criticisms kind and loving.

"Alas! that the voice of RICHARD VAUX is hushed in death! That his pen will never again indite another report!

"Good-by, dear and honored friend."

Most Worshipful JOHN COYLE was re-elected Grand Master; Right Worshipful JOSEPH SAMUEL MURROW was re-elected Grand Secretary.

IOWA—1895.

THE Annals, 1895, of Iowa, a volume full of interesting information, has been received. The Grand Lodge met in its Fifty-second Annual Communication on June 4, 1895, in the Tremont House, Marshalltown, and its members were escorted to the Odeon Opera-House by St. Aldemar Commandery, No. 30, Knights Templar.

Grand Lodge was opened in ample form by Most Worshipful Grand Master LIBERTY EATON FELLOWS, assisted by the other Grand Officers. The Grand Master read an address containing an account of his labors during the year. He quoted the following:

"The Grand Lodge at its last session adopted the following resolution :

"Resolved, That the Grand Master be requested to communicate with the Grand High Priest of the Grand Chapter of Royal Arch Masons of Iowa, asking the enactment of a statute by which no one shall be eligible to, or be continued in, membership in any Chapter in its jurisdiction who is not in good and regular standing in some Blue Lodge."

And reported as follows:

"In compliance with such request, I addressed the Grand High Priest, Brother FREDERICK W. CRAIG, upon the subject,

and received from him the assurance 'that the subject shall have careful consideration, and the Grand Lodge be given due respect in my coming address.' He also expressed his 'perfect sympathy with the idea that a Mason should keep good his standing in Lodge to keep good standing in Chapter, Commandery, and Consistory.'

"I also addressed Brother D. W. CLEMENTS, Grand Commander of the Grand Commandery of Iowa, upon the same subject, who in response thereto, among other things, said, 'It will give me much pleasure to aid in promoting the harmony and close bond of union that must exist between Templarism and Ancient Craft Masonry.' If the sentiments of these bodies, with which we hold such close fraternal relationship, are truly reflected by these eminent officials, of which I have no reason to entertain doubts, it may reasonably be expected that such action will be had as will secure the active co-operation of all these fraternal bodies for the accomplishment of the much-to-be-desired object."

It is the law of the Grand Chapter of this jurisdiction that a cessation of membership in a Lodge works a cessation of membership in the Chapter. As to the Commandery, we do not know their law, but presume it is the same as in the Chapter.

The Grand Secretary Brother T. S. PARVIN also presented a report in which he said this concerning Mexican Masonry :

"During the winter the Grand Secretary, with a view of carrying and leaving in a foreign country the grippe, with which he was again attacked, and for other reasons, visited our neighboring republic and its capital city, Mexico, where he spent some weeks. During these visits to the national capital and the capitals of several of the states, he took special pains to visit Grand and subordinate Lodges and also the Supreme Council, by which the earlier Lodges had been chartered. He was everywhere received with distinguished courtesy, by President Diaz, who is at the head of both the Supreme Council

and of the Gran Dieta of Mexico, and by his subordinate officers.

"It had been the purpose of the Grand Secretary to present to the Grand Lodge a report containing the results of his investigations into the past history and the present status of Mexican Masonry, but for good and sufficient reasons he has not been able to do this.

"The 'Gran Dieta Symbolica' being the Grand Lodge of Masons of Mexico, which is a national organization like that of our own General Grand Chapter and Grand Encampment of Knights Templar, has been recognized by some three or more of the American Grand Lodges, notably Texas and New York, and is seeking recognition from others. The members of the Grand Lodge of Iowa, as also of other American Grand Lodges, are, we are well convinced, quite ignorant of the whole subject of Mexican Masonry, and the Brother who shall enlighten them upon this subject from actual observation and knowledge will do a good work and confer a blessing upon Masonry. There were many things that we saw much to be commended, others very censurable and cannot meet the approval of American Masons, but we are not disposed, at this time, to enter upon the discussion of this subject."

We will not undertake to discuss this subject. Brother VAUX said all that this Grand Lodge has to say about it. We wonder if Brother PARVIN visited any Lodges presided over by women.

The Committee on Chartered Lodges made a report in which it decided that there is no law that permits the making of Honorary Masons (members, we suppose), and that Grand Lodge dues must be paid on all members.

The Committee reported against dual membership, and the following on the subject of inadequate dues :

"We find a large number of Lodges in the state whose dues are entirely inadequate to meet the ordinary contingent expenses of the Lodge, to say nothing of 'enabling them to contribute

to the relief of distressed Brother Master Masons, their widows and orphans.' There are nearly fifty Lodges whose net dues are one dollar or less, and in a number of instances only twenty-five cents above the Grand Lodge dues. We are unable to see how any Lodge can expect to maintain an existence on such a revenue, and the records bear us out in the statement that those Lodges are the first to apply to the Grand Lodge for assistance when called upon for charitable work.

"We would recommend that the law be so amended that no subordinate Lodge can fix its net annual dues below some specific amount, with a proviso that Lodges who are strong financially may, by a proper showing and with the consent of the Most Worshipful Grand Master, remit all or a part of their dues any year."

The Committee on Appeals and Grievances reversed several cases of expulsion of members on account of money disputes with other members, saying that the prosecutors were "trying to use a Masonic Lodge as a collection bureau, which this Grand Lodge has always refused to sanction."

The Committee on Masonic Jurisprudence presented a "Proposed Amendment to the Code of the Grand Lodge of Iowa," to the effect that a Brother whose dues are fully paid shall be permitted to apply in writing for a dimit, and his application shall be granted by order of the Worshipful Master, without a vote of the Lodge. If any Brother shall claim the privilege of preferring charges against the applicant, the application shall lie over for one month. No resignation of membership is required as with us.

The Grand Lodge is to be congratulated on getting rid of the GEORGE W. BAILEY (Tank Kee) affair. No blame can be laid to Grand Lodge in any stage of this unfortunate affair.

Brother J. C. W. COXE presented the report of the Committee on Fraternal Correspondence. We quote from his introductory the following beautiful expression of his feelings for his deceased correspondents of the past year :

"The shadows deepen as we write. In closing our report last year we said, 'The past year has witnessed sad breaks in the ranks of the reportorial corps; we turn to the future with many forebodings as we tread the shadows where so lately the light fell and cheered.' The foreboding was but too sadly true. WHEELER, VEHSLAGE, VAUX,—these have entered within the vail. We had met neither of them; we had learned to love each of them. The heart outran both eye and tongue in recognition and greeting. We had been kindly welcomed by them all; the memory of their gracious words will kindle a glow in the heart for many a day; while a keen sense of personal bereavement gives us kinship with all their Brethren who mourn their loss."

He gives Pennsylvania a full and fair review. Of Brother VAUX he writes these touching words:

"The report on Correspondence covers three hundred and thirty-nine pages, reviewing sixty jurisdictions. Massive, stately, strong, ornate, it combines strength and beauty, wisdom and skill, to an extent rarely rivalled. 'First among his equals,' Brother RICHARD VAUX has shed new honor upon his own jurisdiction, and laid the Craft under a new burden of obligation by this magnificent report. Alas that it is the last from his clear brain, warm heart, and deft hand! 'Know ye not that there is a prince and a great man fallen this day in Israel?' We have re-read this report with a new interest, standing in

'The light that never was, on sea or land,'

only the more keenly to regret that we had not personally known the writer. Yet we did know him, not by form or feature, but by mental quality, by spiritual insight, by his broad catholicity, by the sterling manhood which made him kin to every true and noble soul. *Finis coronat opus.* Then,—

'Say not "good-night," but in some brighter clime
Bid me "good morning"!'"

Brother COXE took to heart an expression of the late Grand Master of Pennsylvania, as if it was intended for him. The language was as impersonal as it was possible to make it, and as it did not apply to Brother COXE according to his own declaration, it was not meant for him. But for his amusement, let him look at the proceedings in Mississippi.

Most Worshipful GEORGE WASHINGTON BALL, Grand Master; Right Worshipful THEODORE SUTTON PARVIN, Grand Secretary.

KANSAS—1895.

THE Thirty-ninth Annual Communication of the Most Worshipful Grand Lodge of Kansas was held in Topeka, on February 20, 1895, the Most Worshipful Grand Master GEORGE W. CLARKE presiding.

The consolidation of Lodges is permitted in Kansas with the approval of the Grand Master, and the Grand Master reports an instance during the year. We have often thought that the consolidation of weak Lodges should be allowed, and notice this for the benefit of our Brethren.

The Grand Master decided that a Lodge cannot rightfully confer the first or second sections of the third degree on more than one Brother at one and the same time, and that an officer cannot be installed by proxy.

A Lodge tried a Brother for a violation of the law of the State, found him guilty, and refused to punish him. The Committee on Grievances and Appeals recommended that the charter of the Lodge be revoked, and the report was approved.

From the report of the Committee on Jurisprudence we extract the following :

“‘ Has an Entered Apprentice the right to object to an applicant receiving the first degree?’ Your committee express the opinion that an Entered Apprentice does not possess the right

to participate in the transaction or discussions affecting the membership of the Lodge, and is not entitled to the rights and privileges of Masonry, and cannot object to the conferring of the first degree on a candidate."

In the early days of Masonry all the balloting was done in the Entered Apprentice Lodge and Entered Apprentices had a right to ballot. With us all balloting is done in a Master Masons' Lodge, but we do not doubt that an Entered Apprentice may object before initiation.

If a "dimit" from Kansas is lost you cannot get a duplicate, but you get a certificate showing the granting of the dimit and that it is lost. Not much difference, although a distinction.

Past Grand Master Brother M. M. MILLER wrote the report on Correspondence, in which he gives a lengthy notice. He discusses with vigor, agreeing and disagreeing according to his views. We regret that we have not the time and disposition to take up the debate, for his side is vigorous and invites discussion. We quote the following about Grand Representatives, although the subject is defunct here. But it contains a double thrust,—one at making Masons at sight, on which read what he says :

"Right truly does Brother ARNOLD say 'they are, however, representatives of the sovereign only. They are appointed by one sovereign, and accredited to another.' And if Brother ARNOLD had stated what every Mason knows to be true of Grand Lodges of the nineteenth century, he would have added further: The only element of sovereignty which can now be claimed for the individual who, by the election of his Brethren, presides over the Grand Lodge is the very doubtful, generally discredited, and almost universally restricted one of making a profane a Mason at sight, which, if it is permitted to criticise a sovereign without losing one's head therefor, seems to be more a matter of self-assertion of royal superiority than the exercise of a prerogative for the general good or benefit of the Craft."

And this :

"It is a characteristic of Pennsylvania Masonry to cling to its conceptions of ancient Masonry, so that we are warranted in believing, as we are advised, that no change has been made in this respect in its Ahiman Rezon, by Dr. WILLIAM SMITH, of 1783, based on the LAWRENCE DERMOTT Ahiman Rezon, which says, 'It is nevertheless the prerogative of the Grand Lodge, and the Right Worshipful Grand Master has full power and authority, *when the Grand Lodge is duly assembled*, to make, or cause to be made, in his worship's presence, Free and Accepted Masons *at sight*.'

"Reading after Brother ARNOLD, one wonders why 'his worship' called his Grand Lodge together; reading the Pennsylvania Ahiman Rezon, it looks very much as if the 'prerogative' belonged to the Grand Lodge and not to the Grand Master. Whichever it may be, with all due deference to our royal Brother, we desire to say that we think the exercise of this prerogative is more honored in the breach than in the performance."

Brother MILLER discusses the question of the recognition of the Grand Lodge of New Zealand with much warmth, and thinks that the organization of the Grand Lodge of Pennsylvania was irregular, tested by Brother VAUX's rule, and throws doubt upon the regularity of the formation of any Grand Lodge except Oklahoma in the United States. As to this New Zealand question, Brother MILLER will permit us to express our absolute ignorance, and that we are impressed with what he writes, but we express no opinion at present.

Will Brother MILLER pardon us for a short review? We really cannot write more to him. When Pennsylvania shall have the pen of a ready writer to take Brother VAUX's place, then the long epistles will be renewed. Till then pardon us and adieu.

Most Worshipful JAMES H. McCALL, Grand Master; Right Worshipful ALBERT K. WILSON, Grand Secretary.

LOUISIANA—1895.

The Eighty-third Annual Grand Communication of the Most Worshipful Grand Lodge of Louisiana was held in New Orleans, on February 11, 1895, the Most Worshipful Grand Master GEORGE H. PACKWOOD presiding.

In his address the Most Worshipful Grand Master speaks of his "station" as his "place." With us the six elected Grand Officers have stations, the appointed officers have places. The difference is not great, it is true, but there is a difference. So he, like several other Grand Masters, calls the Fraternity an Order, and we admit that in Pennsylvania Order was used instead of Fraternity until within a few years. We call attention to this, not to criticise, but to note it.

The following is a very important matter, and, as we think, an error. It is no doubt the result of conditions which are imperative; that is, the conferring of the degrees in sections, thereby occupying so much time as to make the sessions of the Lodge of intolerable length and wearisome repetition.

"In June last, complaint was made that some Lodge had disregarded the ancient Landmarks of the Order, by making more than *five Master Masons* at one and the same Communication of the Lodge.

"I gave the question much careful study, with the aid of the best counsel I could obtain. The opinion I arrived at was of such importance that I deemed it prudent to submit the question, together with my ruling, to the Committee on Masonic Law and Jurisprudence, before promulgating the same. I am pleased to announce it met with approval of that Committee. The ruling is as follows:

"The question as to the number of candidates for degrees in Masonry that may be admitted into the Lodge and have the degrees conferred upon them, "*at one and the same time,*" as expressed in some old Regulations, is not determined by "an-

cient usages," nor is it a "Landmark." "Ancient usages" and "Landmarks" refer to matters that are of the essence of the body of "Freemasonry" which permit neither "change" nor "innovation;" the question, *how many* may be admitted for initiating, passing, or raising *at the same time*, or *at the same Communication*, is matter of form and detail and may be the subject of legislation.

"The words "*one and the same time*," used by nearly all the authorities, do not mean "*at the same meeting*," and if they were to be held to constitute an ancient usage or Landmark, I would hold that the words mean not more than *five* persons shall be *introduced* into the Lodge and have the degrees conferred on them *together*, "*at one and the same time*," without restricting the number that might be introduced *successively* at the same meeting. While it is true that the Committee on Work has, at times, given the above quoted expressions a strict meaning, there has never been any definite legislation on the question in this jurisdiction, except that contained in Edict 42, to the enforcement of which the Grand Master was expressly directed by a resolution of the Grand Lodge at its last Annual Communication, to the effect "that all Lodges are strictly forbidden to confer the first section of the *first* and *second degrees*, and the *first* and *second* section of *third degrees* on more than one candidate *at the same time*."

"This provision is ample to preserve the purity and dignity of the Work of the Degrees, and imposes the only restriction on the Lodges in this jurisdiction, as to the manner in which they shall proceed in initiating, passing, or raising candidates.

"Subject to the restrictions and conditions of this Edict only, there is no limitation in this jurisdiction as to the number of candidates upon whom the Lodges may confer degrees of Masonry *successively*, *at one and the same meeting*."

We beg leave to express our non-concurrence in several of the reasons given for this decision and in the decision itself. The question does involve the Landmarks and all the regulations. It is in the obligation, and we hold that the obligation is a Land-

mark. We also hold that "one and the same time" means "one and the same meeting," or, as we have it, "one and the same session of the Lodge," and that neither five nor even two persons can be "*introduced* into the Lodge and have the degrees conferred on them *together*;" and we believe that the Grand Lodge of Louisiana, by its edict at its last Annual Communication, meant the same thing when it resolved "that all Lodges are strictly forbidden to confer the first section of the first and second degrees and the first and second sections of the third degree on more than one candidate at the same time." But perhaps we, who have none of this work in sections, are not sufficiently informed on the subject of Louisiana work to render a correct opinion, and we quote the decision above and, as we read it, differ with the Grand Master of Louisiana. But we emphatically dissent from the last part of the decision, and say that if "there is no limitation in this jurisdiction as to the number of candidates upon whom the Lodges may confer degrees of Masonry *successively* at one and the same meeting," it is a departure from the Landmarks.

The question as put related to the making of *Master Masons*. As to that we consider that the initiation of a candidate into the first or Entered Apprentice degree makes him a Mason. Further degrees are advancements. With us not more than five Masons (that is Entered Apprentice's) can be made at one and the same session of the Lodge. Advancements to the second or third degrees can be conferred upon as many as time will allow, even more than five in number. Thus understood, labor is not always interminable, and time for refreshment, without which the Lodges would decay, is possible.

In a Special Circular, or Edict, as we call it, the Grand Master writes as follows :

"*To the Worshipful Master and Wardens of Subordinate Lodges of Louisiana:*

"BRETHREN,—My attention has been called to a circular emanating from one of the Lodges of the city of New Orleans, which reads as follows :

"That a cordial and fraternal invitation is extended to the Lodges of this jurisdiction in the parish of Orleans, to be represented by their Worshipful Masters and Wardens, or by such authorized delegates as they may nominate, to meet in the Grand Lodge Hall on Sunday, the 22d day of April, 1894, at eleven A.M.,' etc.

"Any attempt to convene the Lodges by public circular or otherwise, for any purpose, however commendable, without submitting the same to the Grand Lodge and obtaining its sanction, is a violation of its authority. When the Grand Lodge is not in session, application to the Grand Master should be made for such permission.

"The above circular, requesting the Lodges in the '*parish of Orleans*' to meet, was issued without the sanction of the Grand Lodge and without my knowledge, and, therefore, contrary to the usages of the Order. Lodges called together in this unmasonic manner could not lawfully convene or transact any business affecting their Masonic rights or the rights of Lodges. The power to convene the Lodges should be exercised only after mature deliberation, and then for the benefit of the Craft.

"No subordinate Lodge is delegated with such authority, however commendable may be the object."

It appears that the meeting was intended to consider the establishment of a Masonic Home, and the Grand Secretary refused the use of the Grand Lodge Hall, which refusal was approved by the Grand Master for the reasons given by him. No mention was made of the fact that the meeting was to be held on Sunday. We note this to show the difference between Chicago, in Illinois, and New Orleans, in Louisiana, in this respect, but not to criticise, for we notice that there is a difference in Sunday Masonry even in these two great cities. There are differences in administration, but one faith, one Masonry.

The Grand Master wisely decided that a person who cannot write his name cannot be permitted to participate in our mysteries. We hope he requires that the name be written in English also.

The report of the Committee on Foreign Correspondence is from the facile pen of Most Worshipful Past Grand Master Brother J. Q. A. FELLOWS. He pursues a new plan of reviewing, by grouping subjects together and quoting the several Grand Lodges on those subjects. We feel satisfied that the old plan will soon fall into disuse, and that reporters will drop the critical detail, which is laborious and often inconsequential, and adopt the style of a general report, after the manner of a Grand Master's address. For ourselves, we have neither the taste, inclination, ability, or time to give to the subject that our dear Brother VAUX had, and an imitation is so palpable and weak that it cannot deceive.

Most Worshipful GEORGE H. PACKWOOD, Grand Master; Right Worshipful RICHARD LAMBERT, Grand Secretary.

MAINE—1895.

PROCEEDINGS of the Seventy-sixth Annual Communication of the Most Worshipful Grand Lodge of Maine, held at Portland, May 7, 8, and 9, 1895, the Most Worshipful Grand Master HORACE H. BURBANK and the others in their respective stations and places.

The Grand Master delivered an interesting address, in which he speaks of Masonry sometimes as a Fraternity and sometimes as an Order.

The Grand Lecturers made a report of their Masonic work during the year, and state that they, "after long experience, are very positive in their belief that no system of imparting ritualistic instruction has ever been employed in Maine which comes near equalling the present one of holding conventions in different sections of our State, which can be attended by officers and Brethren of Lodges, as well as by District Deputies. Since its introduction we notice greater uniformity and accuracy, year by year, in the rendition of the ritual, and increasing interest

manifested by officers and members in all the affairs of their Lodges."

The Grand Master decided :

"1. It is not permissible for officers of a Lodge to wear robes."

This accords with our law ; but tell it not in New York, New Jersey, and some other places.

"2. A Lodge has no right to pay out of its treasury the expense of its annual receptions, the principal feature of which is dancing. Nor is it Masonic to advertise Masonry in that manner, or any other.

"3. Under Standing Regulation No. 23, a Lodge may vote the use of its hall to a Chapter of the *Eastern Star*, as it may to a Lodge of Odd Fellows, or Good Templars, or other secret societies."

We concur with decision No. 2. In short phrase it means deliver us from evil ; but No. 3 would lead us into temptation.

"4. A resident of —, Massachusetts, with the proper *consent and permission* of Lodge there, and of the Grand Master of Massachusetts, applies to a Lodge in Maine, is in due time balloted for, and is rejected. After six months he may again apply to the Lodge here without *consent* from any source."

This decision approves itself. It leads us to consider what is meant by consent, or waiver of jurisdiction, as it is sometimes called. With us the inquiry is not whether consent shall be given or jurisdiction waived, but whether there is any Masonic objection to the petitioner ; that is, whether his character and standing in the community in which he resides is such as to make him fit to be made a Mason. In short, would the Lodge at his place of residence approve him ? As to consent or waiver, we hold that a Lodge cannot refuse it if the petitioner is worthy.

The Grand Master of Rhode Island sent to the Grand Master of Maine the complaint of St. John's Lodge, of Rhode Island, against Crescent Lodge, of Maine, for refusing to refund to the former the expenses incurred in caring for a member of the latter Lodge. This is a new obligation in Freemasonry. Crescent Lodge denied its liability, and properly too, as it seems to us.

The Most Worshipful Grand Master suggests four thoughts for the consideration of the Brethren, all of them so good that we repeat them. They are temperance, avoiding quarrels and slander, profanity, and the cardinal duties of citizenship without disloyalty to society, the State, and the nation.

We are taught in Masonry to avoid intemperance and excess. This should never be forgotten. There are three practices from which men may refrain or in which they may be led by their tastes or appetites,—abstemiousness, temperance, and intemperance. The first two of these practices are commendable. The last practice is that which Freemasons should avoid. We agree with the Grand Master that drunkenness is an offence, and it may become so chronic and offensive as to become a Masonic offence, for which the offender may be expelled. Such, at least, is the law of this jurisdiction.

As to profanity, or, in legal phrase, blasphemy, it is a crime. Taking the name of the Deity or the persons of the Holy Trinity in vain is made a penal offence in all civilized countries. But an occasional invective, tending to show the earnestness of the speaker, but without taking the name of his Creator in vain, is difficult to repress, and, as our dear Brother VAUX used to say, is not swearing at all, but emphasizing. We presume the Grand Master does not use a great big D,—that is, hardly ever. As for slanderers, Paul Prys, and Peeping Toms, they are abominable.

No true Mason would do wrong for a Mason or because he is a Mason. His obligation as a Mason requires him to do that which is right and avoid that which is wrong.

Most Worshipful Past Grand Master EDWARD P. BURNHAM delivered an interesting historical address on the seventy-fifth

anniversary of the Grand Lodge, describing the settlement of the Province of Maine under a charter dated April 3, 1639, and the subsequent political alliance of the territory to Massachusetts until the formation of the State in 1820. The first authority for a Lodge of Freemasons in Maine was given on March 20, 1762, by the Grand Master of Massachusetts, but nothing was done under the authority given. Subsequent deputations were given, and a Lodge was opened on May 8, 1769. The Grand Lodge of Maine was formed in 1820. Concerning Lodge meetings, Brother BURNHAM truly said,—

“Lodge meetings were less accessible than now, and part of the members travelled quite a distance to attend them. A time near the full moon was usually selected, the better to show the homeward way.”

After labor the Brethren partook of refreshments,—cakes and ale. They followed the Landmarks.

Most Worshipful Past Grand Master HIRAM CHASE also delivered an interesting address full of personal recollections of his associates. He said that when he first visited the Grand Lodge the Craft had just emerged from the cloud of anti-Masonry, the attendance at Grand Lodge was small, and the Brethren rusty in the work. “As there were few or no rituals, they were obliged to depend on their memory,” but “the Grand Lodge adopted a complete ritual of the work and lectures, and caused the same to be promulgated throughout the jurisdiction.” We hope they were not printed. In this jurisdiction we have always depended on memory, and cannot do otherwise under our obligation. Grand Master HIRAM CHASE was the son of TIMOTHY CHASE, who was also a Grand Master of Maine. Thus honors descend upon worthy sons. In this jurisdiction we have had two Grand Masters, father and son, by the name of MICHAEL NISBET, and two others named SAMUEL H. PERKINS and SAMUEL C. PERKINS.

Most Worshipful Past Grand Master JOSIAH H. DRUMMOND delivered an oration forcibly and properly insisting upon the

foundation stone of the Masonic Creed,—a belief in God,—and the Holy Bible as the Book of the Law. He protests against and vigorously denounces the practice of conferring the degrees upon “classes of candidates,” and calls it an innovation and violation of the spirit of the ritual. This does our heart good. We hope he may live to stamp out this practice. On the subject of “Fraternity” he spoke thus, and wisely too :

“ Unwelcome as the fact is, yet it *is* a fact, that the bonds of fraternity among the Craft are not so strong as they once were, or as they were in the early days of this Grand Lodge.

“ I am convinced that one cause of our loss in this direction proceeds from the failure of our members to cultivate intimacy with each other. The ritual and old usage contemplate that the objects of Lodge meetings are something more than to transact business and do work. In former times, refreshments were practically as necessary to holding a Lodge as the presence of the charter. Excesses, unworthy of Masons, resulted, and we went to the other extreme. As I now see it (for I confess that it has taken years to make me see it), this departure from ancient usage was a perilous mistake. There is no doubt whatever that the relaxation from labor given by assembling around the table and breaking bread together adds a charm to our meetings which they cannot otherwise gain. I would by no means restore the use of intoxicants, and we may now have the full benefit of refreshments without their use. It was a tradition in my Lodge that, when the custom of providing refreshments was entirely abolished, many of the older members, who had been accustomed to the use of liquors on such occasions, preferred to have no refreshments than to make a partial change ; at the same time, they admitted that the state of things was injurious to Masonry, and willingly voted to take away the cause ; but it was also said that these members soon lost their interest and ceased attending the Lodge. But even with this knowledge, I fail to see the importance of the old custom ; one reason was that it was soon after the revival of Masonry, when the Lodge was small and almost all its members were newly-made Masons

and needed nothing to arouse or keep alive their interest. I am of the opinion that a similar state of things prevailed in nearly all our Lodges, and that the custom of having refreshments was not revived after the Morgan excitement. But I believe it would benefit Masonry to revive it now. Properly understood, the saying of the youngster, 'I am tired of being good *all the time*,' contains an important lesson to Masons as well as to parents. Let me relate an incident which I have related elsewhere. At a meeting at which refreshments were provided, a visiting Brother spoke of the large number present, to an active member, and the reply was, 'Oh yes, we always have a large attendance when we have something to eat.' A Brother of advanced years, who heard the remark, said, 'That means *me*; and it is true; I am too old to assist in the work, even if I were needed, as I am not; I am familiar with the work, and I confess that I have not enough interest in it now to attend the Lodge for the sole purpose of seeing that, and going home; but when we spend half an hour to an hour at refreshment, I have a chance for a chat with the Brethren that does me good enough to last till the next time; and I enjoy the *whole meeting*.'"

This is Freemasonry. All work and no play makes Jack a dull boy. Perhaps if, when Masonry was originated, the word club had been in use, Lodges, instead of being called a name which signifies an arbor or bower, where the Masons met, might have been called clubs. The selection of members was required to be unanimous, so as to avoid unpleasant associates. The obligation was to seal the vows. This was the work or labor of the Lodge. Then followed refreshments, avoiding intemperance and excess.

The Committee on Correspondence presented a report signed by Brother JOSIAH H. DRUMMOND, EDWARD P. BURNHAM, and ALBRO E. CHASE. The review of Pennsylvania gives evidence that it comes from the fertile mind and prolific pen of Brother DRUMMOND. He doubts whether our progenitors Grand Masters WILLIAM ALLEN AND BENJAMIN FRANKLIN, were recognized during their lives by the dominant Provincial

Grand Lodge or the Grand Lodge which succeeded it, and says the present generation is repudiating the action of the Grand Lodge in its early days and doing justice to the memory of those eminent men and Masons, and endeavoring (but in vain) to make them the progenitors of the Grand Lodge. This is a new description of our action. All we claim, and the claim is just, is that there was a Grand Lodge in Pennsylvania in 1732 (and perhaps earlier), and that Chief-Justice ALLEN and BENJAMIN FRANKLIN were Grand Masters of it. That is all. Succession rather than descent is the proper way to state our claim.

Concerning business qualifications for Freemasonry he says,—

“Now, one of the Landmark qualifications is that a Mason must ‘obey the moral law.’ It would seem to follow that one who carries on an immoral business is not qualified to be made a Mason; our Brother would deem it an insult if one should ask him if a man whose business it is to carry on a house of prostitution is qualified to be a Mason, however correct his personal habits might be. We have little fear of danger of violating the Landmarks in legislating against the admission of immoral candidates, whether the immorality is in their personal habits or in carrying on a nefarious business.”

To the question implicitly put we answer, emphatically, No. But to “carry on a house of prostitution” is not a business. It is a crime. Was it a breach of the moral law to keep the inn at which the Good Samaritan left the wounded wayfarer? Perhaps we agree in our contempt for obnoxious persons, no matter what their business may be. The statistics show that all professions and businesses furnish occupants of our prisons.

Brother DRUMMOND thinks the “Treaty of Monterey,” entered into by the Grand Master of Texas, was only provisional, and therefore does not condemn it. But is a provisional any less objectionable than an absolute recognition of a Grand Lodge whose subordinate Lodges are presided over by women?

He agrees with us on the subject of perpetual jurisdiction, or

objection, but holds that a Grand Lodge may limit it. Would it be perpetual if limited?

Concerning the question raised by the decision of Grand Master PETTUS, of Alabama, that a one-armed man may be elected and installed Master of a Lodge, there seems to be a mistake in the premises. The difference between them is the difference between making a Mason and advancing him. He is made a Mason when he is initiated as an Entered Apprentice. If by an accident he is maimed he may still be advanced. As to making him Master of his Lodge, Brother DRUMMOND well says :

"We agree, however, with Brother VAUX, that the decision was erroneous. The right of a member to become Master is limited by the condition that he is qualified to perform the duties of the office. That necessarily means that he is *mentally* and *physically* qualified ; no one would dream of installing an insane man or an imbecile ; nor a blind, deaf, or dumb man ; the only reason why one of these cannot be installed, is because he is not qualified to perform the duties ; the reason evidently excludes all thus disqualified, whatever the particular infirmity may be."

Of Brother VAUX, information of whose death had reached Brother DRUMMOND, he writes these kind and fraternal words :

"Through all these years, in the numerous discussions to which Brother VAUX and the writer have been parties,—earnest and, as he suggests, sometimes 'stringent,'—we have ever regarded him with fraternal affection, never for one moment interrupted. We have regarded *his* earnest zeal (as in this report he says of *ours*) as 'the highest evidence of a conscientious belief that he is right.' We have differed from him in our views concerning some subjects, but we are bound to say that his errors, if he made any, were on the side of what he understood to be the Landmarks of Masonry and the ancient usages of the Craft."

Most Worshipful AUGUSTUS B. FARNHAM, Grand Master ; Right Worshipful STEPHEN BERRY, Grand Secretary.

MARYLAND—1894.

THE Proceedings of this Grand Lodge commenced with a report of a Special Meeting, held November 26, 1893, to perform the Masonic funeral service over the remains of the Deputy Grand Master Brother ROBERT K. MARTIN. The Right Worshipful Grand Chaplain Brother HENRY BRAND, D.D., delivered an address in which he stated that "Masonry is not a religion," and that we are not members of a mutual benefit association. To all of which we heartily agree.

The Two Hundred and Fifteenth Stated Communication of the Grand Lodge was held in Baltimore, on May 8, 1894, the Most Worshipful Grand Master Brother THOMAS J. SHRYOCK presiding. The report contains a detailed account of the business and money transactions of Grand Lodge. We quote the following with pleasure :

"*Resolved*, That the practice of holding picnics, excursions, and other public entertainments under the auspices and name of the Lodge be prohibited."

The One Hundred and Eighth Annual Communication was held on November 20, 1894. Grand Lodge was opened in due form by the Deputy Grand Master, and the Most Worshipful Grand Master entered, with proclamation, and took the gavel.

The Committee on Correspondence disapproves the Mississippi suggestion that when a rejected applicant to another jurisdiction presents a petition there the Lodge can require the Lodge which rejected him to give its reasons.

The following is so well stated that we print it at length :

"The communication from the Grand Lodge of Wisconsin is dated October 3, 1894, and covers a proposition submitted by a committee of that Grand Lodge to the other Grand Lodges of the country, looking to the adoption of uniformity in the manner of bestowing Masonic relief, and which is as follows:

“‘ It is the duty of each Lodge to take care of its own members in distress wherever they may be. In case of its inability so to do, this duty devolves upon the Grand Lodge from which it holds its charter, it being understood that in no case is the Lodge furnishing relief and asking reimbursement to go beyond actual necessities, without express authority from the reimbursing body.’

“ Your Committee unhesitatingly say that the adoption of this proposition would destroy one of the fundamental principles of our Fraternity, robbing Freemasonry of one of her brightest gems,—Charity,—and bring our time-honored Fraternity on a level with the mutual benefit association of the day.

“ It has been our boast that Freemasonry is a universal fraternity,—a family of friends and brothers, wheresoever dispersed, mutually bound one to the other by the most sacred ties. Hence, ‘ a Master Mason in good standing is justly entitled to all the rights and benefits of Masonry, not only while under the jurisdiction of the Lodge which made him a Mason, or with which he may have subsequently affiliated, but he may claim them of any Lodge in the world under whose jurisdiction he may happen to be. His Lodge extends from East to West and from North to South.’

“ The injunction to ‘ help, aid, and assist’ being no more binding upon us towards those of our particular Lodge than it is towards the distressed worthy Brother who may come to us from the uttermost parts of the world.”

We regret to see in print a description of the manner of giving the Grand Honors, written by Brother E. T. SCHULTZ, although he does say that MACKEY and MITCHELL have given them for use on public occasions. Masons should give no signs out of doors, except the sign of distress, and that only in an emergency.

Most Worshipful Brother SHRYOCK was re-elected Grand Master. We believe this is his tenth year. Our congratulations to him and his Grand Lodge.

Brother SCHULTZ submitted the report of the Committee on Correspondence, in which he gives us a fair and kind review. He has heretofore had pleasant converse with our dear Brother VAUX. Now their intercommunion is at an end. We regret that it will be some time before this Grand Lodge will find a worthy successor to Brother VAUX. It certainly will not in the present reviewer.

Most Worshipful THOMAS J. SHRYOCK, Grand Master; Right Worshipful JACOB H. MEDAIRY, Grand Secretary.

MICHIGAN—1895.

A BULKY volume full of valuable and interesting information was issued by the Grand Lodge of Michigan this year. The Fifty-first Annual Communication was held in Detroit, on January 22, 1895, and continued three days. The Most Worshipful Grand Master WILLIAM H. PHILLIPS presided.

Twenty Past Grand Masters were present. We mention this because we do not seem to be able to keep so large a number in our firmament of the setting sun. Seven appears to be our number; at least, so it has been for years, the grim monster taking away one of the old just as we receive one of the new.

The Grand Master says he decided one hundred and sixty-nine questions during the year. He decided that a Brother who has sat in a Chapter or Commandery with another cannot vouch for him in a Blue Lodge, which is right. Masonic information is derived either in a Lodge, or by examination, or by the vouching of a Brother who has sat in a Lodge with the person vouched for. Three persons at least should be present at an examination or vouching.

The special committee on the Wisconsin communication in regard to the compulsory assistance of Brethren reported in opposition to the principles approved in Michigan,—that each Mason is bound to give to the extent of his ability, and that a Lodge

to which a Brother belongs is not liable upon the claim of another Lodge for money furnished to such Brother.

The Committee on Jurisprudence reported against the rule proposed by Mississippi for compelling Lodges of other jurisdictions to give the reasons for their objection to applicants who move into another jurisdiction after they have been rejected, with all of which we agree.

On January 24, Grand Lodge celebrated the semi-centennial of its present existence. The first Warrant for a Lodge in Michigan was granted, on April 24, 1764, by the Grand Lodge of New York to Zion Lodge, No. 1. This Lodge subsequently transferred its allegiance to the Grand Lodge of Canada in 1794, and back again to the Grand Lodge of New York in 1806. Other Lodges were warranted by the Grand Lodge of New York, and on June 24, 1826, a meeting was held to form a Grand Lodge of Michigan, which was done by the election of officers on July 31, 1826, with the Hon. LEWIS CASS as Grand Master; but it went down in the anti-Masonic furore and suspended labor in 1828 or 1829. Another Grand Lodge was instituted June 2, 1841, but it failed to secure recognition, and the Lodges renewed their allegiance to the Grand Lodge of New York until September 17, 1844, when a convention was held and the present Grand Lodge was organized. The former Grand Lodge transferred its moneys, effects, and books to the new Grand Lodge, which has since continued in unbroken existence, having nearly four hundred Lodges with more than thirty-six thousand members. If we were to give our opinion on the subject, we would say that the Grand Lodge of Michigan dates from 1826, claiming, as we do in Pennsylvania, succession rather than descent.

Of Brother CASS it is written :

" His petition for Masonic light was as follows :

" " MARIETTA [OHIO], November 7, 1803.

" " I, LEWIS CASS, beg to be admitted to the sacred mysteries of Freemasonry, if found Worthy.

" " LEWIS CASS.'

"This petition secured him admission, and he was initiated in American Union Lodge, No. 1, at Marietta, Ohio, December 5, 1803, passed April 2, 1804, and raised May 7, 1804. He was active in Masonry in that State, and was elected Grand Master of Masons of Ohio, January 10, 1810, and governed the Craft in that State until his removal to Michigan in 1813, being the third Grand Master in that State."

So that Brother CASS was Grand Master in two jurisdictions, an unusual circumstance.

Portraits of forty-three Grand Masters are published in the volume, showing a galaxy of handsome, strong, and intellectual faces. Also a frontispiece with the portraits of twelve Grand Officers, two goddesses, and four cherubs.

Addresses were delivered by several Brethren, which were of an historical and dogmatical character. Brother Past Grand Master the Hon. HUGH McCURDY told the history of the Grand Lodge. Brother the Hon. WILLIAM T. MITCHELL discoursed on the Morgan scandal. We quote from his address at length, as this subject is always interesting :

"Encyclopædias sketching American history state that in 1826 there was a wide-spread rumor that one WILLIAM MORGAN, by aid of a printer, DAVID C. MILLER, had published an exposure and revelation of all the work and secrets of Masonry from Entered Apprentice to Royal Arch ; that the secrets of Masons in Masonry were to be no longer sacred, but open to all. That, fearing its effects, and hoping to suppress the claimed exposure, Masons had abducted and caused the death of MORGAN in some one of the ways of his supposed obligations.

"The means and manner of his alleged abduction and death were given to the public in every conceivable form and depicted with all imaginable horrors, each relator vying with others, seeking to outstrip all others in exaggeration and vivid coloring. Each had chimeras of his own, wild fancies, the products of overstimulated and diseased imaginations, baseless creations without a semblance of truth.

"No evidence of his death or ill-usage was ever found. The vigilance of untiring and persistent investigation, star chambers of grand juries and secret inquisitors, the utmost efforts of combined and personal malignity, repeated vindictive prosecutions, all failed to find or bring to light a shadow of proof in any degree implicating Masons or Masonry as in any way concerned in or connected with the alleged horrible crime.

"Of his disappearance and continued absence from his former haunts there was and can be no doubt, but that Masonry or any Mason had anything to do with his disappearance or supposed death has always and at all times been denied and controverted by all good Masons and all fair minded men outside the Order who were not carried away by the great flood of popular frenzy. The known facts gave no warrant for the calumny.

"Morgan had been a man of some means, in good standing, and was largely trusted. He had a contract for the erection of a beautiful Masonic Temple at Le Roy, Genesee County, since known as the Roundhouse. It was an unfortunate, losing contract, involving him heavily in debt; this combining with other indebtedness, he became hopelessly involved. Imprisonment for debt was then the universal law. Each of his numerous creditors vied with others in putting their claims in judgment and execution; each, great and small, was threatening him with confinement in the common jail.

"Under some pretext he visited Canandaigua, when a vigilant creditor overtook and put him in confinement. He owed too much and too many to give bail for the jail limits, and, look which way he would, he could see no escape from continued incarceration except by fleeing from his country. By quietly, under strict pledge of secrecy, arranging with this one small creditor, he could and doubtless did make his escape, and, disguising and changing his apparent identity, left his pursuers without a clue to follow.

"Abandoned by friends, the object of contumely and contempt wherever known, for his faithlessness and attempted betrayal of his trust, and having no ties to bind him to home or family, he fled to parts unknown, and has been no more

known in the places that had known him before, or where pursuing creditors could use the old thumb-screw of imprisonment for the collection of debts and punishment of the poor debtor. It was and is not necessary to impute crime to account for his disappearance.

"Such disappearances have been of too frequent occurrence to render this one singular, and but for a predetermined hostility to Masonry, the crazy excitement that followed, and the alleged fact of his unfaithfulness to his obligations, this one would have passed and been forgotten after the usual nine-days' wonder."

Past Grand Master the Hon. JOHN W. CHAMPLIN delivered a very interesting address on the Landmarks. We regret that it cannot be seen and read by all the Brethren. We quote a part of it:

"It is also a prerogative of the Grand Master to 'make Masons at sight.' Perhaps there has been no subject which has afforded more dispute among Masons than this Landmark. Some deny that there ever was or is any such Landmark. Others assert that if it ever existed it was never exercised. The trouble arises over the meaning of the expression 'making Masons at sight.' If that expression be rightly understood, there is no question that the Landmark has always existed. Some suppose that the expression means that a Grand Master can take a profane into a private room, and there, at sight, declare to him 'I make you a Master Mason.' No such prerogative exists. What is meant by the Landmark is, that the Grand Master may, by virtue of his office, summon to his assistance not less than six other Masons, and convene a Lodge, and without any previous probation, but on sight of the candidate, confer the degrees upon him, after which he dissolves the Lodge and dismisses the Brethren.

"This is the only way in which any Grand Master within the records of the institution has ever been known to make Masons at sight. It is readily seen that the prerogative is the same as that of granting dispensations to open and hold Lodges."

The following is a correct statement of what Freemasonry is, and what it consists of:

"The fourth Landmark to which I call your attention is the division of symbolic Masonry into three degrees. This has been better observed than almost any other. Here, however, the mischievous spirit of innovation has left its traces; by the disruption of its concluding portion of the third degree a want of uniformity has been created in respect to the final teaching of the Master's Order. It seems to be admitted that, as originally taught and worked, the Master's degree included the Royal Arch. And in 1831 the Grand Lodge of England vindicated the ancient Landmark by solemnly enacting that Ancient Craft Masonry consisted of the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, including the Holy Royal Arch, but this has not been followed by other Grand Jurisdictions, and the Landmark, although acknowledged in its integrity by all, still continues unobserved.

"The legend of the third degree is a very important Landmark. There is no rite of Masonry practised in any country or language in which the essential elements of this legend are not taught. And it is necessary that it should be so, for the legend of the Temple Builder constitutes the very essence and identity of Masonry.

"Any rite which should exclude it, or materially alter it, would, by that exclusion, or alteration, cease to be a Masonic rite."

This also is good. It is an answer to the plea of mental and moral worth so often made, overlooking the physical qualification :

"I call attention now to one of the most important Landmarks of Masonry. It is that pertaining to the qualifications of a candidate. These are twofold, and relate to qualifications as a member of society, and to his physical condition. The first requires that he shall be a man of good repute, possessed of

moral worth, a believer in the existence of a Supreme Being, creator of all things. Those relating to his physical condition are, that he shall be a man ; shall be unmutilated, free-born, and of mature age. That is to say, a woman, a cripple, a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry.

“The Worshipful Master of a Lodge is the supreme Masonic authority in his Lodge. This is a Landmark of the Order. He is subject to be disciplined by, and is answerable to, the Grand Lodge for the manner in which he has exercised his power. But he cannot be tried by his Lodge ; neither can any appeal be taken from his decisions or rulings to the Lodge over which he presides. Whoever occupies the East, in open Lodge is an absolute autocrat. The great power which he possesses, the high honor of his exalted position, the confidence reposed in him by his Brethren in electing him to this station, all admonish him to be considerate, fair, and impartial in his decisions, urbane in his manner, and decorous in his actions.”

This should be read by those who say that when the Landmarks stand in the way of reform, the Landmarks will be the worse for the encounter :

“The last and crowning Landmark is that these Landmarks can never be changed. Nothing can be subtracted from them, nothing can be added to them, not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors.”

Brother JEFFERSON S. CONOVER signed the report of the Committee on Correspondence, in which he treats us with great kindness and fulness, and expresses his feelings towards our dear Brother VAUX in the kindest manner.

Most Worshipful EDWIN L. BOWRING, Grand Master ; Right Worshipful JEFFERSON S. CONOVER, Grand Secretary.

MINNESOTA—1895.

THE Forty-second Annual Communication of the Most Worshipful Grand Lodge of Minnesota was held on January 16, 1895, in St. Paul, the Most Worshipful Grand Master CALVIN L. BROWN presiding.

The Grand Master's address is full of interesting information, and shows that he had a busy year of service. He constituted four new Lodges, and reports of one of them that "the installation of officers took place in the presence of the wives and sisters of the members," etc. The snow-ball is growing. After a while it will melt.

The Grand Master approves the by-laws of subordinate Lodges in Minnesota. This is a good practice. But whether it be done by the Grand Master or a committee, we rejoice to know that the Brethren in Minnesota are not afflicted as we are in Pennsylvania with a long report advising that the t's be crossed and the i's dotted. We are writing this *to* Minnesota and *at* Pennsylvania.

The Grand Master decides that charges preferred against a Brother may, with the consent of the Lodge, be withdrawn, and that when a Lodge has indefinitely suspended a convicted Brother, it cannot reconsider the sentence. Grand Lodge alone can restore. He decides that while acts which constitute unmasonic conduct in a Master Mason would also constitute unmasonic conduct in an Entered Apprentice, yet in the *punishment* a distinction may be made, because of his inexperience. The wise part of the decision is that each case must be governed by its own circumstances, in cases where punishment may be confined to a term of years. Here we suspend for non-payment of dues, and we expel forever for Masonic offences.

These decisions are good. There is so much desire to introduce novelties and make public shows of Masonry that we rejoice to see that Minnesota takes the right stand. When they refuse to allow public installations they will get back to the practice of the fathers.

"I refused to sanction or approve of certain new features in our work and lectures, on the ground that they were innovations and not in the power of any one to lawfully or properly make.

"Though nearly all of the Grand Masters in the past have refused applications for dispensations to Lodges to appear in public on other than Masonic occasions, such applications still come in. I refused three or four of them."

A Lodge tried a member for deserting his wife, and the Committee on Appeals granted him a new trial.

The Committee on Jurisprudence reported against the Mississippi and Wisconsin propositions.

The Committee on Jurisprudence recommended the adoption of an amendment to the Constitution by which, when a contiguous Grand Jurisdiction concurs by making a similar law, Lodges in Minnesota may receive petitions for affiliation or the degrees in cases where the petitioner lives nearer the Minnesota Lodge than to a Lodge of his residence; the right to be reciprocal in both jurisdictions. The amendment was adopted. We have seen something like this elsewhere, and doubt its propriety. We think that disputes will arise and troubles follow. We make a difference between affiliation and initiation. A Mason may resign and affiliate anywhere he chooses. He has undergone the ordeal of inquiry and ballot. For initiation, however, we keep him to the Grand Lodge in whose territorial jurisdiction he lives.

Brother IRVING TODD, for the Committee on Foreign Correspondence, submitted his report, in which he expressed his views with his usual emphasis. He differs with us in many matters of present importance, and shows the truth of the old saying that there are two sides to every question,—that is, nearly every question.

Most Worshipful CALVIN L. BROWN, Grand Master; Right Worshipful THOMAS MONTGOMERY, Grand Secretary.

MISSISSIPPI—1895.

THE Seventy-seventh Annual Communication of the Most Worshipful Grand Lodge of Mississippi was held in West Point, commencing February 14, 1895, the Most Worshipful Grand Master J. L. SPINKS and the other officers in their stations and places.

The Grand Master read his annual address, in which he reported his labors during the year. He decided that a man who had lost a portion of one foot can be *admitted*. As the Grand Master uses the word admitted and not initiated, we presume the petitioner was a Mason who had lost his foot after initiation.

On June 1, 1894, at sea on a steamship in Ship Island Harbor, Mississippi, the Grand Master opened a Grand Lodge and made a Mason at sight. Of this the Grand Master says,—

“That any one can or will question the right or rather the prerogative of a Grand Master to do this I do not for a moment suppose. That many do question the propriety I am fully aware, as I have had requests from many Brethren for full particulars, and from the tone of some of their letters one would infer that I had committed the ‘unpardonable sin.’ Believing my first report of this matter should be made to the Grand Lodge, I have replied to none of these inquiries, though some of them were from Brethren for whom I entertain the highest regard, who are older and perhaps much wiser than myself and who have presided in the Grand East, with distinguished ability and to the entire satisfaction of the Craft.

“Although the ‘right’ is as old as the office of Grand Master and has been practised by Grand Masters in other jurisdictions, yet this is the first instance in the history of this Grand Lodge where the Grand Master has exercised this high prerogative,—not as I take it because they doubted the right to do so, but because they did not happen to have the same opportunity that I did. It is an old but true saying, ‘That it is much easier to criticise than to execute.’ I wish to say right here that I neither

acted through ignorance nor upon impulse. I was fully aware of all this at the time, and said to the Brethren who assisted me, ‘We are making Masonic history to-day.’ And I say to you, my Brethren, in all seriousness, that I have never repented of this, in this Grand Jurisdiction, unprecedented act. I would do the same thing again under the same circumstances, and I believe that any of the distinguished Brethren who have preceded me in the high and honorable office of Grand Master would, under the same conditions, have done just as I did. And if not, why not? The right, as I have said, is unquestionable, and the ‘subject’ a meritorious, worthy gentleman, who, on account of his avocation, could not seek admission in ‘the usual way.’”

This appears to be the first time this prerogative of a Grand Master has been exercised in Mississppi. We admire the courage of the Grand Master in acting upon his convictions. He adds,—

“ We spent a pleasant forenoon looking over the ship ; dined with the captain ; the *menu* was excellent and so was the *cognac* and *wine*,—at least, so said the Brethren. The captain neither drank nor smoked, and I drew the line at cigars.”

The Grand Master does not say which side he drew his line on, whether after cigars and before the wine, or after the wine and before the cigars. As his testimony as to the quality of the cognac and cigars appears to be hearsay, perhaps he followed the watermarks, and, like the captain, abstained.

Shortly afterwards the Grand Master threatened to arrest the charter of a Lodge because its members had not expelled a Brother, who had been its Secretary for twenty-one years, on account of his business !

We quote the following with pleasure and satisfaction :

“ A perusal of the able report of our Committee on Correspondence reveals the fact that in several Grand Jurisdictions

'ciphers' and 'keys' to the Ritual are printed, in order to secure 'uniformity' in the work. In one instance this 'key' appears to have been abstracted from the Grand Secretary's safe, and the Grand Lodge appointed a committee to investigate. A Grand Lodge that would recognize such a palpable violation of the O. B. should itself be investigated, even though it be venerable with age and illustrious by the array of great names that abound in its annals. It is high time that a vigorous protest was being entered against this modern method of communicating the secrets of Freemasonry."

Past Grand Master FREDERIC SPEED presented a report from the Committee on Law and Jurisprudence, in which he decides that a person who had been rejected in Mississippi, and afterwards made a Mason in another State, without having the objection removed, is not entitled to recognition in Mississippi. This is the doctrine of perpetual jurisdiction, or rather that an objection is perpetual until removed by the Lodge or jurisdiction in which it was made. A rejected applicant cannot go to Mississippi, snap his fingers, and say, "I am a Mason in spite of you." He also decides that a Secretary can resign. We have always thought so, although some persons deny it.

The same Committee also reported that the Grand Master has the right to make Masons at sight, but, "as a question of expediency, are unanimous in the opinion that *if the prerogative exists*, it ought not to be exercised under any circumstances whatever;" and add,—

"We concede this right to the Grand Master, and, while not approving the act, we cannot deny to him the right, and if he has the right it surely is discretionary with him whether he will exercise it or not."

This means that the Grand Master is Grand Master in Mississippi.

Brother ANDREW H. BARKLEY signed the report of the Committee on Foreign Correspondence, in which he expresses

his pleasure in reading the reports of our dear Brother VAUX, little thinking then that Brother VAUX would so soon be taken away.

Excellent portraits of Grand Master SPINKS and R. B. BRANNIN, late Grand Lecturer, adorn the volume.

Most Worshipful JAMES T. HARRISON, Grand Master; Right Worshipful J. L. POWER, Grand Secretary.

MISSOURI—1895.

THE Most Worshipful Grand Lodge of Missouri held its Seventy-fifth Annual Communication in Jefferson City, on October 15, 1895, the Most Worshipful Grand Master J. B. THOMAS presiding.

The Grand Master's address refers to two cases of invasion of territory, local and foreign, from which we infer that the right of a Lodge to its own material is recognized and enforced. The perpetual jurisdiction or objection rule will next be recognized, we doubt not.

This decision seems strange. It no doubt proceeds out of the Missouri rule that resident Masons must affiliate within a year after their dimit or resignation,—a harsh rule according to our notions.

“A Brother dimitted from a Lodge in St. Louis and removed to New Jersey, where he now resides. He now desires to affiliate with the St. Louis Lodge. Can the St. Louis Lodge receive and act upon his petition?

“*Decision:* He is not eligible; he must be a resident of this State to petition for membership.”

This differs from our rule. Once a Mason, we hold that a Brother may resign from his Lodge and affiliate anywhere.

We do not remember seeing a case like the following, and we

think the Grand Master of Missouri gave a decision which is right.

"A Brother asks, 'Will I be sustained if I refuse to obligate a candidate who refuses to swear, but persists in affirming?'

"*Decision*: Let him affirm. An affirmation is as binding as an oath; all civilized countries that I know of recognize an affirmation in all courts. And an individual would be guilty of perjury at common law for falsely testifying when affirming the same as if he had sworn. The London *Freemason's Quarterly* (1828, p. 286) says that 'A Quaker's affirmation is binding.' Brother Chase (Masonic Digest, p. 448) says that 'Conferring the degrees on affirmation is no violation of the spirit of Freemasonry, and neither overthrows nor affects a Landmark.' And in this he is sustained by the Grand Lodge of Maine."

The Grand Lodge accepted an invitation to visit the Penitentiary. We hope no Lodge was opened or Masons made at sight there.

The Grand Orator, Brother A. L. Ross, delivered an oration, from which we clip the following:

"It might be of interest to contrast the perfect freedom the Craft now enjoy under constitutional guaranty, with their persecutions in Europe in the sixteenth century. In Holland, in 1735, they were put to the greatest extremity to prove the innocence of their institution. In France, Germany, and Austria, in 1737, it was believed and charged that the recesses of the Lodges contained designs hostile to the government, and Lodge assemblies were prohibited. From sunny Italy, the land which once, by the hand of the operative travelling mason, was filled with churches and cathedrals, with their spires and domes pointing heavenward, came the greatest persecution of the Craft. In 1738 the Roman Pontiff issued his famous Bull against Freemasons, charging that they had been suspected by the faithful; that they were hurtful to the tranquillity of the state and to the

safety of the soul, and their punishment was enjoined on all Bishops, Superiors, and Ordinaries,—they to have recourse, if necessary, to the ‘secular arm;’ and Lodge assemblies were forbidden under pain of death and confiscation of goods, without hope of pardon. Spain witnessed the same persecution, and there the dungeons of the Inquisition and the galleys were considered fit abodes for men whom we now regard as having virtue above their fellows. But the persecutions of the Craft were not confined to Catholic countries. In 1745 the Council of Berne, in Switzerland, issued a decree prohibiting, under the severest penalties, the assemblages of Freemasons. In 1757, in Scotland, that land out of which has come so much good, the Synod of Sterling adopted a resolution debarring all adhering Freemasons from the ordinances of religion. And, as if to demonstrate that fanaticism is everywhere the same, in 1748 the Divan at Constantinople caused a Masonic Lodge to be demolished, its jewels and furniture seized, its members arrested and imprisoned, and the introduction of the Order into Turkey prohibited.

“Even under persecution the life and teaching of the Fraternity has been pacific. Nor have the Craft been used as the enginery of persecution or oppression, nor for the purpose of governmental or political aggrandizement of power. Never in any country, in any age, has Freemasonry, as an organized body, attempted to control and dominate the affairs of government, with the possible exception of some quasi effort of that character at one time in France. And, be it said to the credit of the Fraternity in the United States, such has never been attempted here. But we are reminded that Freemasonry had been transplanted on American soil long prior to the establishment of our present form of government; that Masonic Grand Jurisdictions existed in the Colonies, the most notable of which, perhaps, was that of Pennsylvania, whose Grand Lodge was over fifty years of age at the time of the adoption of the Federal Constitution; that PUTNAM, WARREN, MARSHALL, MONTGOMERY, WOOSTER, RANDOLPH, OTIS, and many more of the fathers of the republic were zealous Master Masons; that he, who was first in

war, first in peace, and first in the hearts of his countrymen, and who presided over the deliberations of the Constitutional Convention in 1787, was a student and exemplar of the tenets and cardinal virtues of Freemasonry ; that Dr. FRANKLIN, that great patriot and statesman, was a devotee at the Masonic altar.”.

Brother JOHN D. VINCIL, as usual, submitted the report on Correspondence. He likes the Order of the Eastern Star, and pities us because we fear evil consequences from the meeting of women in the halls of Masonic Lodges, and discourses at length on pure womanhood. God forbid that we in Pennsylvania should do anything to increase the opportunities for destroying that purity. That is all we mean.

We thank him for his tribute to our dear Brother VAUX, and lest his remarks should suffer by condensation, we print his kind words at length :

“The work upon which I enter appeals to the deepest feelings of my heart. A sense of sadness comes over me as the thought is presented, I shall never again read the versatile creations of my venerated Brother and personal friend, RICHARD VAUX. He closed his work December 25, 1894, with the remark, when speaking of Grand Lodge Proceedings which came too late for examination, ‘It is only a physical impossibility that prevents our notice of them.’ Perhaps he had a premonition of the coming change and felt the chill of gathering night-shadows. In less than three months from the close of his extended review he ceased to work and live. He died March 22, 1895, in the seventy-ninth year of his age. RICHARD VAUX was a great man, and was so recognized by the people. He filled with ability and distinction many positions in public life. He served his generation ably and faithfully in all. As a lawyer he gained high standing at the bar, but it was in the discharge of public duties that he won the confidence and favor of the people. As Recorder of the city of Philadelphia for seven years he made a distinct impression on the public mind as to his ability and integrity. As ‘Controller of Public Schools,’ as mayor of his

native city, Philadelphia, for two years, as president of the Board of Directors of Girard College, as 'Inspector of the Eastern Penitentiary' for fifty-three years, and as a member of Congress, he was a felt power and a prominent actor. It is said that during his fifty-three years' services as a prison inspector 'he wrote more literature on the treatment of criminals than perhaps any other person.' His eulogist, speaking of his Masonic standing and connection with the Grand Lodge of Pennsylvania, said he was 'one of the most distinguished in its history. He was its Grand Master during three years, and by his writings and speeches has made it the most august and respectable private association of individuals in the world.' In the introduction to his last Review on Correspondence, as was his custom, he touched upon a variety of topics. He treated, in his usual vigorous style, the subject of Mexican Masonry, so-called, and paid his respects to Past Grand Master of Texas Brother GEORGE W. TYLER, who held a conference a few years since with some Mexicans and formed what is known as the 'Treaty of Monterey,' which was followed and confirmed by the Grand Lodge of Texas, recognizing some Mexican societies that called themselves the 'Gran Dieta of Mexico.'

"Brother VAUX maintained that if such organization is to be respected and extended, then any body of persons calling themselves Masonic can, by the same sort of agreement, make a treaty with any Freemason, who may happen to be a Grand Master, and so claim to be a lawfully constituted Grand Lodge. Elsewhere, in his report, Brother VAUX stoutly asserted that the 'Treaty of Monterey,' entered into between the Texas Grand Master and some parties in Mexico claiming to be Masons, was wholly without the shadow of Masonic authority. I have read the reply of Brother TYLER of Texas to Brother VAUX, and failed to see wherein he answered our distinguished Pennsylvania Brother. That Brother TYLER begged the question is clearly evidenced by his review of the subject. The Texas writer should remember that asking one question does not always settle another, or furnish a satisfactory argument. Casting reflections, as he did, upon Brother VAUX and his 'silvery locks,'

comparing him to a Texas cow-boy, furnishes a very poor style of argument on a grave question. He styled Brother VAUX a 'special pleader and stickler,' and stated, in terms, that he was a man of 'little (Masonic) learning,' and advised the venerable Pennsylvania thinker to 'drink deep or taste not the (Masonic) spring.' It is not my purpose to vindicate the position of Brother VAUX, or take up the cause so ably maintained while he lived, or repeat his arguments that cannot be answered, even though he is not here to defend them. The whole subject may be put into a simple proposition. The Masonry recognized by Brother TYLER and his Grand Lodge, known as the 'Gran Dieta,' was evidently of Scottish Rite origin. How a Grand Lodge of Symbolic Masonry can recognize Scottish Rite Masonry and fraternize with it on terms of equality yet remains to be seen and shown. Grand Master TYLER said that Texas 'has always affiliated Scottish Rite Masons the same as the York Rite.' Then it must be an organization or a branch of Masonry that is outside and independent of Symbolic Masonry, because the Scottish Rite Order in the United States begins its work beyond the limits of the Blue Lodge, or three degrees of Masonry. How treat with or recognize such?

"Brother VAUX in his introduction treated of the much-discussed subject 'perpetual jurisdiction.' In his last discussion of the question he seemed to have changed the basis of argument. It is now no longer 'perpetual jurisdiction,' but 'perpetual objection.' He denied that a Lodge can claim 'perpetual jurisdiction over its members or rejected candidates.' He then affirmed that perpetual *objection* exists, where such objection has been made to the initiation of a candidate in a Lodge to which he voluntarily applies for the rights and privileges of Masonry.

"He follows these premises by declaring that such rejected candidate still remains subject to the authority of the rejected Lodge anywhere, everywhere, and always, unless the Lodge lawfully removes it. I fail to see the difference between 'perpetual jurisdiction' and 'perpetual objection.' Heretofore Pennsylvania claimed control over rejected candidates and protested loudly against our making a Mason of one rejected by a Lodge

in that jurisdiction, declaring him not a Mason, and issued an edict forbidding his recognition by any Lodge in the State. Now it is denied that a Pennsylvania Lodge can exercise perpetual jurisdiction over rejected material. That I may do justice to the position last assumed by Brother VAUX, no longer here to defend his favorite theory, I make an extract from his final argument touching the question. Here it is:

“ ‘The term “perpetual jurisdiction” is a misnomer. It is not claimed that *perpetual jurisdiction* exists in any Lodge over its members, or its rejected candidates. But it is claimed, seriously and calmly claimed, that *perpetual objection* exists when that *objection*, a recognized and undisputed condition, has been made to the initiation of a candidate in a Lodge to which he voluntarily applies for the rights and privileges of Masonry, and he remains still subject to it anywhere, everywhere, unless the rejecting Lodge lawfully removes it. A Masonic objection to granting the rights and privileges of Freemasonry to an applicant is a Masonic disqualification which pertains to the individual, made by the law of Masonry, and applied by a lawfully warranted and duly constituted Lodge of Masons.’

“ As it is ‘claimed that perpetual jurisdiction’ does not ‘exist in any Lodge over its members or rejected candidates,’ but only ‘perpetual objection,’ said objection can only be exercised by the Lodge which objected to the party whose petition was refused. ‘It is seriously and calmly claimed’ by this writer that ‘objection’ cannot extend beyond the limits of the objecting source. A Grand Lodge may hold that the objecting rights of a Lodge are extra-territorial, and follow the rejected candidate outside the jurisdiction of said Lodge and into other Grand Jurisdictions. But the claim does not establish said rights, because they are non-enforceable, and therefore void and without effect. A law that is not enforceable becomes a dead letter. A Lodge that does not want a candidate says so, and objects to receiving him into its fold. That is the end of the matter. The objection affects him only so far as that Lodge is concerned. The fact

that it did not want him carries with the rejection a declaration that he can go, and that it would have nothing to do with him. But this refusal is very far removed from total disfranchisement, made perpetual, which can only be cancelled by the Lodge that did not want him. Objection against a candidate can prevail only where the objection originated. Removed beyond the jurisdictional authority of the objecting Lodge and placed under conditions as legitimate as they are different from the 'perpetual' claimants, a candidate acquires rights independent of the objecting Lodge, because he has passed beyond its territorial reach and power. 'Perpetual objection' is a weaker claim than the so-called perpetual jurisdiction dogma, and is a practical abandonment of the issue heretofore maintained by our Pennsylvania Brethren. The review of our Missouri Proceedings for 1894, covering nine pages, was one of the most courteous I have seen from the pen of my highly honored and deeply reverenced Brother RICHARD VAUX. Throughout there was a kind and mellow spirit, even tender and gentle, marking the ripening of a venerable life for the home of the pure and the good. RICHARD VAUX grew old gracefully. He gave his readers the full scope of our Indian Territory controversy, quoting the entire correspondence touching that subject between the Grand Masters of the two jurisdictions. Speaking of the rejection of the 'uniform rules' sent out by the Grand Lodge of Mississippi, he complimented Missouri for doing so, and said of these rules, 'They are pernicious for discord.' Closing his very fraternal notice of my report on Correspondence, Brother VAUX said, 'If in the providence of God we may be permitted to again correspond with each other, we will be thankful. If not, then we trust that when faith is swallowed up in sight, it may be that we salute each other in joy, before that great white throne, over which the first sign was given to man, speaking the promise of victory over death.' It is to me a sad task to close this review of the last work of grand old Brother VAUX. My heart aches as I do so. But the above sweet expressions, coming from the shadowy land, as the veteran Mason and patriarch of his jurisdiction was already entering the closing twilight of life, give assurance that he has

passed to the land where the 'weary are at rest.' Farewell, venerable friend and Brother beloved.

" In the 'land of light and song,'
 I hope to ' meet thee
 And to greet thee,
 On that ever shining shore,
 To be parted never more.' "

Most Worshipful A. M. HOUGH, Grand Master; Right Worshipful JOHN D. VINCIL, Grand Secretary.

NEBRASKA—1895.

THE Thirty-eighth Annual Communication of the Grand Lodge of Nebraska was held on June 12, 1895, in Omaha, Most Worshipful Grand Master JOHN A. EHRHARDT presiding..

We notice the following in the Grand Master's address. It seems that when a suspended Brother pays the amount for which he was suspended, he is at once restored to membership. Consequently, a Lodge which did not want a certain Brother who had been suspended to be restored to membership refused to receive his dues, which had been contributed by his friends. We print the correspondence:

"The Brethren of Fairfield Lodge, No. 84, A.:F.: and A.:M.:, have from time to time been talking with me as to a Brother, a member of Hastings Lodge, No. 50. The Brother was in arrears for dues, was suspended, was in bad health, in fact was unable to earn anything. His neighbors, members of Fairfield Lodge, No. 84, by voluntary contributions among themselves, raised money and remitted to the Secretary of the Lodge a sum sufficient to pay his then arrearages, for which a receipt was returned to the Brother under date of July 7, 1894. Later, supposedly on the 6th of November, the Lodge passed a

resolution, which I enclose you, by which they direct the return of the money and decline to reinstate the Brother.

"Can a Lodge refuse to take the money and receipt for the dues? and does the tender of the money from any source necessitate its receipt and the restoration of the Brother to good standing in his Lodge? and is it not the duty of the Master of the Lodge at its next regular meeting afterwards to declare the Brother in good standing? I wish this answer as speedily as is convenient, as the Brethren are anxious to know what to do. My individual idea is that the Lodge is trying to evade its clear duty."

To which the Grand Master replied as follows:

"I note what you say is the law, and am not inclined to question it; but I hardly think that the action of the Brethren at Fairfield is to be commended for raising and sending it to our Lodge at Hastings, restoring the Brother to good standing for the sole and only purpose of making him a charge upon Hastings Lodge.

"I could have applauded the act if, at the time they sent the money, they would have forwarded a petition signed by the Brother asking for a dimit, and then let him become a member of Fairfield Lodge, No. 84.

"The Brethren at Fairfield should be just with the Brethren at Hastings before they become generous with the individual Brother and make him a charge, not upon themselves, but upon the Brethren at Hastings.

"I am not inclined to force the letter of our law where such enforcement would violate its spirit."

The Worshipful Master of Fairfield Lodge appealed from this decision, and the Grand Master directed the appeal to go to the Committee on Grievances. That Committee reported:

"Your Committee on Grievances have had under consideration the appeal of Fairfield Lodge, No. 84, from the refusal of Hastings Lodge, No. 50, to reimburse said Fairfield Lodge for

moneys expended in the relief and burial of Brother JOHN R. MALTBY, a member of Hastings Lodge, but sojourning within the jurisdiction of the Fairfield Lodge, and beg leave to report:

"That said deceased Brother had been a member of Hastings Lodge for many years. He appears to have been in poor circumstances from the first, as sometimes he paid his dues and at other times they were remitted by Hastings Lodge. He resided within the limits of Fairfield Lodge, where he took sick and died, and the Fairfield Brethren expended \$117.35 in caring for and burying him. Some time before his death Hastings Lodge preferred charges against him for non-payment of dues, and he was suspended. Some Brethren, in and about Fairfield, learning of this, by private contribution raised money with which his dues were paid, and he was reinstated, and at the time of his death was in good standing. The Hastings Brethren now refuse to reimburse Fairfield Lodge on the grounds that the sentence of suspension was removed by means of a trick or device. Your Committee cannot sustain the contention of Hastings Lodge. It was no concern of theirs where the money came from which procured the reinstatement of Brother MALTBY. Indeed, we feel no hesitation in saying that Brother MALTBY should never have been suspended at all. Enough appears to show that Hastings Lodge knew his financial condition when they suspended him, and his dues should have been remitted, instead of a sentence of suspension passed against him. We therefore report the following resolution:

"Resolved, That Hastings Lodge, No. 50, be required to pay over to Fairfield Lodge, No. 84, the sum of \$117.35 disbursed by Fairfield Lodge in the relief and burial of Brother JOHN R. MALTBY."

All of which appears strange to us in Pennsylvania. Here suspension means suspension. The Brother may pay his arrears; it is his right and duty to do so. Then he is restored to good Masonic standing and may have a Lodge Certificate or dimit, on which he may petition any Lodge for membership,

but he will not become a member until he is elected. It also seems strange that one Lodge can be compelled to reimburse another for money paid out in relief of a Brother.

Brother WILLIAM R. BOWEN reviewed the Proceedings of the several Grand Lodges, from which we quote, and thank our Brother for his kind notice of Pennsylvania.

"The elegant volume of nearly five hundred pages of large type that contains the proceedings during the year 1894 of the Grand Lodge of Pennsylvania is creditable to even this magnificent jurisdiction. Freemasonry in the Old Keystone State is very stately and remarkably conservative; there is little Masonic news to be gleaned from the transactions of its Grand Lodge, but its entire system is worthy of careful investigation; it has almost the only Temple in the United States deserving the name, and its funds of benevolence are of magnificent proportions. It may be that the glamour of our birthplace has remained with us for these many years, and that our present distance lends enchantment to the view; or that the coming shadows of frigid age, like the zero weather of our Nebraska plains, form a mirage with glistening spires, tall turrets, garnished gables, and pictured palaces as a background for our memory of our first boyish glimpse of Freemasonry,—Pennsylvania Masonry,—when the windmill gestures of our beleaguered companion brought us relief from an awkward situation in the mountains near Mauch Chunk. . . .

"As we have already said, little Masonic news can be gleaned from these Proceedings, because the Brethren hold on to the old ways and are unwilling to encourage the Mississippi plan of jurisdiction, the Wisconsin scheme for relief, or the Colorado proposition to celebrate a good Mason's death.

"A superb and in every way conservative review was presented by Most Worshipful RICHARD VAUX, Past Grand Master, it being his thirtieth and last, for our stalwart Brother departed this life last March. He was a man of deserved prominence and a Freemason whose like we shall not soon see again. We commend his Masonic writings to any young Ne-

oraskan who desires to learn what Freemasonry is and in what it differs from the many modern societies that feebly imitate our ancient institution and try to improve it by crossing it with the Sunday-school and the sewing-circle."

Brother BOWEN will not soon again see nearly five hundred pages of the Proceedings of this jurisdiction. Brother VAUX has no successor who can equal him in his ability as a reviewer and his ardor in the work. 'Twould only show the difference more to try to imitate him.

Most Worshipful HENRY H. WILSON, Grand Master; Right Worshipful WILLIAM R. BOWEN, Grand Secretary.

NEW HAMPSHIRE—1895.

THE One Hundred and Sixth Annual Communication of the Most Worshipful Grand Lodge of New Hampshire was held in Concord, on May 15, 1895, the Most Worshipful Grand Master CHARLES C. HAYES presiding.

The Grand Master's address contains an account of his work during the year. Among his decisions we find the following:

"A Lodge cannot appear in public at a funeral, unless the Masonic burial service is performed."

Perhaps they have no Quakers in New Hampshire. We remember once attending the funeral of a Brother whose family were Quakers, and they were very uneasy lest we should break the silence they observe at the grave. Their request to dispense with the service was complied with. And now that people are being cremated, how can the service be said with regard to the proprieties and the penalties of the third degree?

"A Lodge in this jurisdiction can receive the application of a Brother for membership, even if he does live without the jurisdiction of the Lodge."

This is the correct rule. Once made a Mason, the Brother can resign from his Lodge and go elsewhere, even into another jurisdiction. At least, that is our law.

"A Lodge can receive an application for membership, even if the applicant has been rejected for membership by some other Lodge, the Lodge rejecting having no jurisdiction over the rejected applicant."

This is a necessary deduction from the former. It recognizes the distinction between an application for initiation and one for membership after initiation.

Brother JOSEPH W. FELLOWS appears to be the wheel-horse of the Grand Lodge of New Hampshire, so many reports being written and presented by him. From the Committee on Jurisprudence he reported,—

"It has become a firmly established American doctrine that when a Grand Body of any grade has been regularly organized and instituted in any jurisdiction of State, Territory, or division of the country, it is unlawful for any other body of the same rite to invade such jurisdiction or attempt to exercise any control over its people.

"This doctrine has become universally conceded and adopted here, and is generally recognized in other countries.

"It is absolutely *necessary* to the harmony of all our Masonic institutions. It is *just and equitable* in principle, and it is sustained by all the authorities of respectability touching the subject. It has, in fact, become the accepted law of Masonry.

"For the purpose of preserving the integrity of our organization and making known to the members of the Fraternity its position in relation to the bodies which it regards as rightful and legitimate, the Grand Lodge hereby declares and recognizes as lawful, regular, and Masonic the following designated Bodies and their subordinates, established within its jurisdiction, namely:

"The General Grand Royal Arch Chapter of the United States.

"The Grand Royal Arch Chapters of the several States and Territories of the United States.

"The Royal Arch Chapters and other bodies under their jurisdiction.

"The General Grand Council of Royal and Select Masters of the United States.

"The Grand Councils of Royal and Select Masters of the several States and Territories of the United States.

"The Councils of Royal and Select Masters under their jurisdiction.

"The Grand Encampment of Knights Templar of the United States.

"The Grand Commanderies of Knights Templar of the several States and Territories of the United States.

"The Commanderies of Knights Templar under their jurisdiction.

"The Supreme Council of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States of America, of which HENRY L. PALMER is Most Puissant Sovereign Grand Commander.

"The various bodies under the jurisdiction of said Supreme Council, with all the powers, privileges, and prerogatives belonging to them, and incident to the enjoyment thereof by them respectively."

They stopped before they came to the Rite of Memphis and the Mystic Shrine, for which relief much thanks.

Brother A. S. WAIT presented the report of the Committee on Foreign Correspondence, in which he agrees generally with us, but seems to favor the Eastern Star arrangement. Many men (and women) of many minds. Brother WAIT pays a kind tribute to Brother VAUX, information of whose death had been received when he wrote.

Most Worshipful CHARLES C. HAYES, Grand Master; Right Worshipful GEORGE P. CLEAVES, Grand Secretary.

NEW JERSEY—1895.

THE One Hundred and Eighth Annual Grand Communication of the Most Ancient and Honorable Society of Free and Accepted Masons of the State of New Jersey was held in Trenton, on Wednesday and Thursday, January 23 and 24, 1895, Most Worshipful Grand Master JAMES H. DURAND presiding.

An excellent likeness of Brother DURAND adorns the volume.

The Grand Master read his annual address, which fills thirty-five pages of the report and shows that the Grand Master did an immense amount of labor during the year. He does not approve the Mississippi and Wisconsin propositions, and rightly says that if they are adopted they may be followed by other propositions on other subjects, and the whole range of Masonic subjects will be covered by compacts, and the occupation of Grand Lodges will depend only upon the amiability of Grand Lodges in surrendering their authority.

He also vindicated the claim of the Grand Lodge of New Jersey to material residing within its jurisdiction, by taking prompt measures against the action of Lodges outside of New Jersey in receiving and acting on petitions of citizens of that State. Likewise, he declared the initiation by a Lodge of New Jersey of citizens of another State null and void. Several persons who had physical defects were initiated, but the Grand Master declared that the action of the Lodges was null and void. All this shows that the Grand Master is Grand Master in New Jersey.

The Grand Lodge of New South Wales was recognized on motion of the Committee on Foreign Correspondence.

Right Worshipful Brother HENRY S. HAINES submitted the report of the Committee on Foreign Correspondence, in which he pays a just tribute to Brother VEHSLAGE, former Chairman of that Committee, whose untimely death is so much lamented by all who knew him, and especially all Masons. Brother HAINES gives us a very full and kind notice, agreeing with us in many,

if not all, things. We quote the following with much pleasure, and reciprocate the kind expressions therein contained.

"Every Mason who is privileged to read these Proceedings should thank Brother VAUX for the lucid exposition of the underlying principles of Freemasonry, and for the example of devotion thereby manifested by him to the maintenance and preservation of all that renders it distinctive and valuable. The introductory portion of his budget of reviews displays his polemic skill in maintaining the opinions he entertains, as well as an amount of Masonic erudition which all who claim a place among the leaders of the Craft might justly covet. Viewed from the stand-point of true Masonic conservatism, it furnishes incontrovertible arguments against countenancing innovations which at the present day are seeking to ingraft themselves into Masonry, due, in his opinion, to the 'contagious agitation in profane, ephemeral associations, who think it is an advance to keep abreast with what they call the "spirit of the times.'"

"It is a pleasure to have from such an eminent source the reiterated avowal of Fraternal interest which the Grand Lodge of Pennsylvania has always demonstrated towards that of New Jersey, and it is hoped that it will continue to be as well deserved as it is heartily appreciated.

"Brother VAUX's expressions appreciative of the character of our lamented Brother HENRY VEHSLAGE awaken thoughts and memories dear to every Masonic heart on this side of the water. His hand and his brain now rest from earthly labor. Outside of our own borders none knows better than our learned Brother of Pennsylvania what Brother VEHSLAGE was to Masonry and to us, and we doubt not the fulfilment of the 'hope that regard for the deceased Brother and friend will ever continue vital, earnest, and sincere.'"

Most Worshipful CHARLES BELCHER, Grand Master ; Right Worshipful THOMAS H. R. REDWAY, Grand Secretary.

NEW MEXICO—1894.

THE Sixteenth Annual Communication of the Most Worshipful Grand Lodge of New Mexico was held at Albuquerque, on October 1 and 2, 1894, the Most Worshipful Grand Master CHAS. H. SPORLEDER presiding.

The Grand Master complains of the incursions of non-affiliates whose status rests alone on their assertions, which have in many cases been found to lack truth. This is a general complaint and one very difficult to contend with. We have it here, so that New Mexico is not alone in this respect.

The Lodges have trouble with the law which requires a ballot for advancement to the second and third degrees. Other Grand Lodges have had the same difficulty. Why not make the one ballot sufficient, as with us, and let the Worshipful Master of the Lodge judge of the fitness of the Entered Apprentice or Fellow Craft for advancement? Secret objections to the Worshipful Master are abominable, and should not be allowed to hinder the advancement of a Brother, for he is a Brother as soon as he is initiated. Objections can be withdrawn in New Mexico. The effect of this is to subject an Entered Apprentice or Fellow Craft to the whim and caprice (if nothing worse) of every member of the Lodge. Then, when the Worshipful Master to whom the verbal objection was made goes out of office, his successor, who has not heard of the objection, may confer the degree; the work is rightly done.

The charter of a Lodge may be framed and hung up in the Lodge-room. Suppose some one steals it, what is the Lodge to do?

An Entered Apprentice made in a foreign jurisdiction (England) cannot become a member of a Lodge and advanced in New Mexico without a waiver of jurisdiction. We believe that in England they neither claim nor renounce jurisdiction. Business difficulties cannot be settled by Lodge trials.

Most Worshipful Past Grand Master MAX FROST, Chairman of the Committee on Foreign Correspondence, submitted the

report of the Committee. He thinks the right of objection is somewhat abridged in Pennsylvania. But when we see the consequences and difficulties caused by the verbal objection as above stated, is it not better that this objection should be noted on the minutes, and that it should have the same effect as a black ball, instead of being on a string to be pulled back by the objector or in the air to be disregarded by a subsequent Worshipful Master who never heard of it?

Most Worshipful J. J. KELLY, Grand Master; Right Worshipful ALPHEUS A. KEEN, Grand Secretary.

NEW YORK—1895.

THE One Hundred and Fourteenth Annual Communication of the Grand Lodge of New York was opened on June 4, 1895, in the city of New York, the Most Worshipful Grand Master JOHN HODGE and the other officers in their respective stations and places.

The Grand Master read his annual address, in which he paid fitting tribute to the memory of Brother JOHN HOOLE, Grand Tyler for a quarter of a century, ROBERT MACAY, Past Deputy Grand Master, and JOHN J. GORMAN, Grand Treasurer. It is an evidence of the uncertainty of life and the nearness of death to us all to reflect that Grand Master HODGE has also departed this life since the last Communication of the Grand Lodge. Excellent portraits of Grand Master HODGE and Grand Tyler HOOLE adorn the volume.

Grand Master HODGE laid three corner-stones and dedicated one Masonic Temple during the year. At each of these occasions he made an interesting address. In dedicating the Masonic Temple at Poughkeepsie, on Feburary 22, 1895, he gave Pennsylvania the credit and honor which belong to us, in saying that “the first Masonic Lodge in America, of which we have any record, was organized in Philadelphia in 1731.” We notice

this especially, as some publications in that jurisdiction have not given us the credit which belongs to us, but persist in enforcing youthfulness on us, against our protest and in face of the truth.

The question of the recognition of the Supreme Council of France, Ancient Accepted Scottish Rite, was again postponed. The Grand Lodge of Norway was acknowledged. Recognition of the Grand Orient of Italy was again postponed. These are troublesome questions, and will undoubtedly open a Pandora's box. Publication of proceedings of Lodges was disapproved and forbidden, and notices of Lodge business required to be sent in sealed envelopes marked "Strictly Personal." The use of unsealed envelopes and postal cards was strictly forbidden. All of which gladdens our hearts.

Most Worshipful Brother JESSE B. ANTHONY presented the report of the Committee on Foreign Correspondence. Of our Brother VAUX's last report he says,—

"We have perused the thirtieth annual report of our distinguished Brother with great pleasure, and upon the conclusion of our reading we arise therefrom with our mind filled with the great fundamental idea which pervades the entire report,—a jealous (might we say overzealous) regard for the preservation of the Landmarks of the Fraternity. It appears to us that our Brother, in his anxiety for the maintenance of the old-established usages, sometimes goes to the other extreme, and fails to appreciate the good of others because it does not exactly conform to the strictness of his opinion. We do not say this in any spirit of criticism, as we have the most profound respect for our venerable brother, and are willing to allow him all the latitude he requires. While we do not conform in all respects to his views, and possibly would be liable to his criticism of too liberal construction, yet we consider that many with whom our Brother most respectfully differs are equally steadfast in the maintenance of all the old customs of the Craft and the perpetuity of the Ancient Landmarks. In regard to what comprises the latter, beyond certain fundamental essentials, there is quite a

diversity of opinion, and in this respect it is possible that our Brother's idea may embrace some not generally conceded as such.

"This is our impression after having read the very able report of our talented Brother, but we think all will concede to him a most generous solicitude for the welfare of the Craft and the purity of old-time Masonry. Even though we do not in all things agree with some peculiarities of Pennsylvania Masonry, we have that faith in the soundness and discretion of the Craft in general to think that—in spite of some minor differences—the labors in all jurisdictions are exerted in one direction,—the preservation, upbuilding, and perpetuity of Freemasonry.

"Our Brother, in his able introduction, points out some things which appear to cause him anxiety. In our reading there has not appeared to any noticeable extent a desire, 'in keeping step with the progress of the times,' to override the conservatism of Freemasonry. Some special legislation does not appear to us to be strictly in accord with generally accepted Masonic principles, but being of a local nature, and with (in all cases) a tendency for the betterment of the Craft,—an improvement of its personnel,—we do not find therein any cause for alarm. We believe that the good sense of the leaders of the Craft in each Grand Jurisdiction, fortified by the counsel and wisdom of the older Brethren,—those whose experience furnishes a sure anchor,—is a bulwark against anything which tends to violate any Landmark, do away with any established usage, or substitute *new* for the old customs of the Fraternity."

We do not intend to take up the debate between these Brethren, especially as we do not feel that we can be considered as a fair substitute for Brother VAUX or rival of Brother ANTHONY, and the more especially as this is the first and likely to be the last effort of the present reviewer. We have read Brother ANTHONY's remarks as above printed, and confess that we see a change coming over the Fraternity. It seems to be fast becoming a substitute for the courts, the church, the theatre, the beneficial society, the insurance company, and the military company. The old association of boon companions, with the unanimous selection

of new members, the obligation of secrecy, and the enjoyment of refreshment and conversation, seem likely to be superseded by something new. When a Mason like Brother VAUX points the finger to the change, he is told there is no cause for alarm. Well, perhaps not; but is Masonry being conserved and preserved, or is it being displaced?

To Brother VAUX, Brother ANTHONY pays this beautiful tribute :

"Since the preparation of the above we are pained to learn of the death of Most Worshipful Brother VAUX, which occurred March 22, 1895. He was one of the ablest men of this Grand Jurisdiction. Jealous of the reputation of the Grand Lodge of Pennsylvania, thoroughly in accord with the time-honored usages of this jurisdiction, he ever regarded with marked disapproval the slightest attempt to alter, change, or amend. Stand to the old customs, was his motto. Resting upon the Landmarks, as construed and defined in this jurisdiction, he applied the principles embraced therein in gauging the acts of every other Grand Jurisdiction.

"His knowledge and conceded ability made him a power in the Masonic field, and his opinions were valued highly and generally respected. His admonitions and criticisms were imbued with a paternal spirit, and while possibly in some things we could not wholly assent thereto, yet they always demanded careful consideration. His honesty of purpose could not be questioned.

"In extending sympathy to our Brethren of Pennsylvania, we do so feeling that we have lost a loved associate, and one whose memory will be universally cherished in loving remembrance. He was a brilliant and true Mason, a man among men."

We take the liberty of using Brother ANTHONY's table of statistics of Masonry for the information of our Brethren.

Most Worshipful JOHN STEWART, Grand Master; Right Worshipful EDWARD M. L. EHLERS, Grand Secretary.

NORTH DAKOTA—1895.

THE Sixth Annual Communication of the Grand Lodge of North Dakota was held in Fargo, on June 18 and 19, 1895, the Most Worshipful Grand Master GEORGE L. McGREGOR presiding.

The exemplification of the work of the third degree was agreed upon to be done by a team from Casselton Lodge, No. 3. The work here is done in *sections*. On this subject the Ritual Committee reported :

“ We have carefully examined the esoteric work of the second section of the third degree of our present Ritual, and are unanimous in the conclusion that in our opinion the said second section of the third degree would be made more instructive, and at the same time be more acceptable to a majority of the members of the Craft throughout this jurisdiction, by the omission of certain parts thereof, and by substituting therefor the work as adopted and practised by our sister jurisdiction, Minnesota. With a view of exemplifying the work, as it will be if revised in accordance with the recommendation of your committee, we have had the members of Casselton Lodge, No. 3, commit the same, and we are advised by the Master of Casselton Lodge, No. 3, that they hold themselves in readiness to exemplify the work at the present session of the Grand Lodge, at such a time as the Grand Master may appoint for that purpose.

“ Your committee respectfully suggests that final action on this report be deferred until after the exemplification of the work as it will be if revised, and do further recommend that the work as revised and exemplified by the members of Casselton Lodge, No. 3, be adopted as the work of this Grand Jurisdiction.”

It seems that the Brethren complain of the great length of time consumed in the work. In this connection we quote the

following from Brother W. J. HUGHAN to Most Worshipful Brother Past Grand Master W. M. CUNNINGHAM.

"' DUNSCORE, TORQUAY, ENGLAND, January 20, 1894.

"' DEAR MOST WORSHIPFUL BROTHER CUNNINGHAM,— Pleased to have copy of your last Report on Correspondence Grand Lodge of Ohio. I wrote one or two special letters to your Grand Lodge nearly twenty years ago, as to old Lodges in England, and have always a warm side to it, because of my friend and Brother CARSON, with whom I have long been connected in Masonic study and research.

"' Your report is very interesting, and with much I am in full agreement. As to the degrees question (with Brothers D. MURRAY LYON, W. F. VERNON, JOHN LANE, J. G. FINDEL, Dr. BEGEMANN, and other Masonic students), I do not hold your views; but believe there were neither two, three, nor more degrees prior to the last century, but *only one simple ceremony*,—the recital of the "Old Charges" being a necessary feature of initiations. There were the three classes or positions,—Apprentice, Fellow Craft or Journeyman, and Master Mason,—but there is not a record to show that any *separate* degree was ever conferred on Craftsmen or Master Masons from which other Masons *were excluded*. All is pure theory as to three degrees prior to the year 1717 or, say, 1710. My dear friends Brothers GOULD and SPETH now believe there were *two* separate and distinct degrees prior to the last century, *but I do not*, and hope ere long to find time to give my reasons for differing from old and valued fellow-students. Brother GOULD held my view when he wrote his great "History of Freemasonry," but towards the end of his labors saw reasons sufficient to him, but not to me, to alter his views.

"' Dr. MANNINGHAM'S letters I gave many years ago, in one of the Masonic magazines published in the United States of America, and had his signature authenticated by the late Grand Secretary of England, Brother JOHN HERVEY. I am familiar with all the Masonic works and manuscripts known, but these lead me to doubt the existence of more than one ceremony prior

to the Grand Lodge era, or, say, before last century. As to *speculative* Freemasonry we are fully agreed. I date it long before the Grand Lodge era. All good wishes.

“ ‘Yours fraternally and truly,

“ ‘W. J. HUGHAN.’

“ If it is conceded that, in its *dual* character, the Ritualistic ceremonies incident to ‘Speculative Masonry’ differed, as the writer believes, from those of the ‘Operative,’ then he would coincide in a belief in the simplicity of the Ancient Operative Ritual.”—*Committee.*

We quote the following from the Grand Master’s address with much satisfaction. It could not be better said.

“ It is not strange, then, that many, at times, innocently violate portions of their obligations and afford the Master and officers much annoyance. This condition of affairs is augmented by the rapidity with which the young Mason is rushed on through the higher orders, not infrequently petitioning the Chapter on the evening of being made a Master Mason, and rushing on through all until, in the glare of trappings and social rank, he forgets the few teachings received in the Blue Lodge and becomes rather a weight than a help to them.

“ I would not be understood as speaking aught against the other societies, or the higher orders of Masonry. Each has its merits and many are worthy of our seeking admission. But I would urge, with all my power, the making of our members useful in the one before being advanced to the other, and enforcing a more strict understanding and obedience to all Masonic regulations.

“ I believe the time has come when the Grand Lodges should take action in regard to the use of Masonic Ciphers, or so-called Keys. In many Grand Jurisdictions it is a Masonic offence for a Brother to have one, much less using it in the presence of others. I have more than once seen an officer of a Lodge, when doing work, take out his Key and refer to it. I have known of

candidates, as soon as they were proficient enough in the lecture to read it, being given one with which to complete the same. In all such cases I have deemed it a duty to reprimand the Brother so doing, and I would recommend that some action be taken, looking to reform, on this subject. I was a Mason ten years or more before I knew there was such a book, and one of the things that made the greatest impression on my mind was that the work had been passed from mouth to ear, and handed down from one generation to another, carried from Continent to Continent, and known in many tongues, and yet still retained that accuracy which enabled a member to prove himself a Brother wherever a Masonic Lodge existed."

Brother FRANK J. THOMPSON presented the report on Correspondence. His portrait adorns the volume,—a handsome, well-modelled, and clean-cut face. He pays a kind tribute to the memory of Brother VAUX, although they differed in some matters, but all in the spirit of kindness and polite expression.

"RICHARD VAUX was one of the great shining lights of Pennsylvania Masonry. His name and his memory will stand out resplendent when death has touched the material hand of every person now living, and their children, and children's children. A man unique in physical appearance, in mental characteristics, has passed away; a Mason whose heart was filled with the good of the Fraternity has entered the unseen Temple; and his fidelity to the spirit of our teachings will long serve as a sentiment to be emulated by those who follow.

"It was with sincere regret that we learned of his death, and the regret that we felt is but one wave of the great throb of sympathy that went up throughout the length and breadth of the Masonic world. May his newer life be crowned with the garland of his deeds here, and his memory perpetuated forever among Masons.

"His review is of that excellence as to diction and perspicacity which has characterized his previous reports. We cannot

agree with many of his ideas upon Masonic action; but these we pass."

Most Worshipful WILLIAM H. BEST, Grand Master; Right Worshipful FRANK J. THOMPSON, Grand Secretary.

NOVA SCOTIA—1895.

THE Thirtieth Annual Communication was held at Sydney, June 12, 1895, Most Worshipful Grand Master WILLIAM F. MACCOY presiding.

In pursuance of notice, the officers and members of Grand Lodge and visiting Brethren were formed in procession by the Grand Director of Ceremonies, and, headed by the Sydney Brass Band, marched to St. Andrew's Church, where divine service was held and a sermon preached by Brother Rev. DONALD McMILLAN, Acting Grand Chaplain, from the text, "Love the Brotherhood," 1 Peter, ii. 17.

After the sermon the procession returned to the hall and the Grand Master delivered his address. It is not lengthy, and is devoted mostly to domestic matters. He granted four dispensations to Lodges to attend divine service in Masonic clothing, concerning which we have expressed our opinion in our review of Quebec. He decided that a candidate who was not able to stand erect, and required the assistance of a cane in walking, could not receive the degrees, in which he was undoubtedly right. He personally visited twenty-four Lodges; a very good record.

The Committee on Grievances and Appeals reported that nothing had come before them during the year, and that peace, love, and harmony prevailed throughout the jurisdiction.

The Committee on Constitution and Regulation reported adversely to the Mississippi proposition concerning uniform rules of jurisdiction over rejected applicants; which report was adopted.

The Committee on Correspondence consists of Right Worshipful Brother THOMAS B. FLINT and Worshipful Brother Rev. CHARLES E. WILLETS, D.C.L., and is very complete, comprising no less than sixty-one reviews of as many Grand Lodges.

The review of Pennsylvania for 1894 seems to have been written by Brother FLINT; at least it is signed T. B. F. He quotes from the addresses of Grand Masters ARNOLD and HENDERSON, apparently with approval; at least he criticises nothing. Of Brother VAUX's work he says,—

"The report on Correspondence is among the fullest and ablest we have. Brother VAUX was one of the great men of Masonry, and his writings were among the best productions which Masonry has given to literature. The report under consideration is, we venture to think, in all essential features quite up to the standard that our dear lost Brother set for himself. It is racy, serious, learned, and charitable. Nova Scotia is briefly noticed, and a kind word of praise given its reporters,—highly prized, because commendation from Brother VAUX means much."

Most Worshipful WILLIAM F. MACCOY, Grand Master; Right Worshipful WILLIAM ROSS, Grand Secretary.

OKLAHOMA—1895.

THE report of the Proceedings of the Most Worshipful Grand Lodge of Oklahoma has been received. The Third Annual Communication was held at Kingfisher, February 12 and 13, 1895, Most Worshipful Grand Master SELWYN DOUGLAS presiding. This is a new Grand Lodge, but its affairs are in competent hands, so far as the conduct of its business is concerned.

The Committee on Landmarks and Usage reported that none but Masters, Past Masters, and Wardens can confer the degrees in that jurisdiction.

The Grand Master decided that the Tyler must not sit inside an open Lodge. The Tyler's place is outside the door. We wonder that any one ever doubted this.

"An unfavorable report upon the petition of a candidate for the degrees is not equivalent to a black ball or a rejection. The report should be followed by a ballot."

Suppose the ballot should be favorable? We notice that in another jurisdiction the same ruling was made. But why take a ballot if an unfavorable report is made? One dissenting vote is enough, and if it is on a petition it is insurmountable.

We copy the following interesting information. It shows that some Grand Lodges can't see it when they look in the direction of Oklahoma. Perhaps they will in time.

"RECOGNITION OF THE GRAND LODGE OF OKLAHOMA."

"Below is a list of the American Grand Lodges which have recognized the Grand Lodge of Oklahoma, and also a list of those which have withheld recognition :

RECOGNIZED.	NOT RECOGNIZED.
Alabama.	Canada.
Arizona.	Connecticut.
Arkansas.	District of Columbia.
British Columbia.	Florida.
California.	Idaho.
Colorado.	Kansas.
Delaware.	Louisiana.
Georgia.	Massachusetts.
Illinois.	Mississippi.
Indiana.	Montana.
Indian Territory.	New Hampshire.
Iowa.	New Mexico.

RECOGNIZED.	NOT RECOGNIZED.
Kentucky.	New York.
Maine.	North Carolina.
Manitoba.	Quebec.
Maryland.	Rhode Island.
Michigan.	South Carolina.
Minnesota.	Tennessee.
Missouri.	Texas.
Nebraska.	Vermont.
Nevada.	West Virginia.
New Brunswick.	Wisconsin."
New Jersey.	
North Dakota.	
Nova Scotia.	
Ohio.	
Oregon.	
Pennsylvania.	
Prince Edward Island.	
South Dakota.	
Utah.	
Virginia.	
Washington.	
Wyoming.	

The Grand Orator, Brother BROWN, delivered an address in which he deplores the non-attendance of the members.

"But after making all allowances, Masons should not forget that an empty Lodge is a dreary place. There is magnetism in full seats. The members work better, the officers feel better, and the candidates are more impressed. A full Lodge is always a good one, and I desire members to remember that, though they may not have any particular work to do, by their presence they are helping the work along, and that they should make it a point to be present whenever it is possible. Can you imagine anything more discouraging to a zealous Master than to hunt for a quorum or to open a Lodge with only the officers' stations

filled and no spectators present? No minister can succeed who preaches to empty pews. No working team can work with zest when there are none to praise or blame."

The incongruity of the work was also referred to. It seems that there was a mixture of Illinois, Iowa, Nebraska, Kansas, Missouri, Arkansas, and Texas work. The Grand Orator likes Kansas work, which he says Kansans know to be the only true blue, boiled down essence of Masonry, and the only genuine article. But they have now their own work in Oklahoma, based on Kansas work, yet the Grand Orator says it is not enforced, and no two Lodges in Oklahoma work alike.

Brother JAMES S. HUNT, Grand Secretary, submitted the report on Correspondence. He says that Brother VAUX's views on the Mexican question are sound, and concludes,—

"It does us good to read Brother VAUX's report. He chides so courteously and yet so firmly, and commends so heartily what he thinks deserving. He stands by the ancient Landmarks so loyally, that it is impressed upon our inexperience that Masonry needs just such writers as Brother VAUX. Courteous, able, fearless, and, above all, conscientious. For his encouraging comments on the young Grand Lodge of Oklahoma, and his courtesy to the writer hereof, he has our very sincere thanks."

Most Worshipful CHARLES A. NEWMAN, Grand Master; Right Worshipful JAMES S. HUNT, Grand Secretary.

OREGON—1895.

THE Forty-fifth Annual Communication of the Grand Lodge of Oregon was held in Portland, June 12, 1895, Most Worshipful Grand Master PHILIP S. MALCOLM presiding.

The Grand Master delivered an interesting address, rehears-

ing his labors during the year. We extract the following with great satisfaction :

"In my judgment, the evil of hasty legislation is well shown in the resolution passed by the last Grand Lodge, in the closing hours of its session, having for its object the printing of the unwritten work in what is termed cipher, erroneously supposed to be intelligible to members of the Order only. I believe that it has been demonstrated that there is no code constructed from the letters of the alphabet but what can be deciphered by one familiar with such work. Leaving that out of consideration, the fact that the resolution referred to was passed by a vote of forty-three to thirty-eight, out of the three hundred and fifty or more votes that should have been cast on this, one of the most important questions that can come before a Grand Lodge of Masons, I have deemed it my duty to take no action in this matter, because the printing of any part of the unwritten work, in any manner that may become legible, or intelligible, even to ourselves, is, I am firmly convinced, a violation of our obligation.

"When the attentive ear ceases to receive from the instructive tongue, and the mysteries of Masonry are no longer lodged in the repository of faithful breasts, our grand old Order has passed over the summit of its success, and will rapidly move on the downward grade..

"If any change has been made in the ancient obligation which will permit any Mason in this jurisdiction to carry out the action contemplated by the resolution referred to, I feel confident that no such change was ever authorized by this Grand Lodge.

"R. T. W. DUKE, Jr., the well-known Masonic scholar of Virginia, is horrified to think that any Mason or set of Masons should print the work in cipher. He says that such action is a direct and palpable violation of the oath of each and every member. He says that it is reported that the Grand Lodge of Ohio is guilty in this respect, and says, if it is true, Masons of the whole country should at once take action against Ohio, and cut off all Masons who acknowledge allegiance to such a Grand Lodge."

This looks bad for Ohio, and makes us wonder whether the obligation has been changed there.

The Grand Master decided that a Brother elected to be Warden of his Lodge cannot be compelled to serve, that a Worshipful Master must be installed when re-elected, and that the fee for the degrees must be paid in cash.

We notice here a matter which appears to give several Grand Lodges great trouble, and that is the advancement of Entered Apprentice or Fellow Craft Masons who have removed to other jurisdictions. This is one of the matters which the Mississippi resolutions treat of.

It is the rule with some Grand Lodges that when the Entered Apprentice or Fellow Craft degree has been conferred, the advancement can only be made by the Lodge in which one or both of those degrees were conferred. Our rule seems much better and free from difficulty. We hold that the Entered Apprentice degree makes the Mason, and if, after receiving that degree, the Brother, as we call him then, desires to remove, he may resign and obtain a Lodge certificate of good standing as an Entered Apprentice, or dimit, as it is called elsewhere, and on that he may be elected a member of any other Lodge in Pennsylvania or elsewhere, if they will receive him, and be advanced by that Lodge. This seems to be the opinion of the Grand Master of Mississippi, as he decided that an Entered Apprentice Mason who had lost his right arm after initiation could be advanced, because, as the Grand Master says, that "when once initiated he is a Mason."

The Grand Master also decided that a Lodge "cannot compel the payment of dues after having once exempted them."

He also made the following recommendations, which are so sensible that we insert them. They agree with our law.

"A constitutional provision against the sending of circulars by Lodges, upon any subject whatever. If Lodges have any communications to make to other Lodges in or out of the jurisdiction, it should go through the Grand Secretary after being approved by the Grand Master.

"That no Lodge shall be named after a person during his life. I think the propriety of this should be manifest. In my own case I declined to allow Columbia Lodge, U. D., to bear my name, as the members at first desired.

"On page 30 of the Digest I find the following from the report of the Committee on Jurisprudence, 1882, page 89 : 'Your committee are of the opinion that an objection to the advancement of a candidate remains in full force until withdrawn by the objecting Brother, or lapses in the event of his death or removal from the jurisdiction.' In place of this, I recommend the following : That the objection to the advancement of a candidate shall have the same force as a black ball, and no more."

The Committee on Jurisprudence recommended that the action of the Grand Master in regard to the Entered Apprentice who had lost his arm before he was advanced be approved ; but stated that they did not wish it to be taken as a precedent by future Grand Masters or Lodges !

The Grand Orator made an address in which he said that Masonry is not a secret society ! He regrets that so much time is consumed in the ceremonies of initiation, and hopes that the time will come when it will be revised and abridged, so that the Lodge will be able at each meeting to devote some time to fraternal sociability and comradeship. We notice the same sentiments expressed by other Brethren in other Grand Lodges, and have often thought so ourselves.

Most Worshipful Brother ROBERT CLOW presented the report of the Committee on Foreign Jurisprudence. He mistook the meaning of the late Grand Master of this jurisdiction when he thought he compared the "female blood relations" to "the strolling players of the mimic stage." The comparison was with the practice of public installations. He agrees with us in our remarks about business disqualifications in Freemasonry.

Most Worshipful MORTON D. CLIFFORD, Grand Master ; Right Worshipful JAMES F. ROBINSON, Grand Secretary.

QUEBEC—1895.

A SPECIAL Communication was held at Montreal, October 6, 1894. The Most Worshipful Grand Master, Brother JOHN P. NOYES, explained to the Brethren that the Grand Lodge had been convened for the purpose of laying the corner-stone of a building to be erected by the Montreal Temple Company; and then proceeded to perform that ceremony, delivering an address appropriate to the occasion.

The Twenty-fifth Annual Communication was held in Montreal, January 30 and 31, 1895, Most Worshipful Grand Master JOHN P. NOYES presiding.

In his address he stated that the present was an epoch in their history which encouraged retrospection and comparison. He said that when the gavel sounded the birth of the Grand Lodge there was no little uncertainty as to who would become its adherents in the Province, or as to the probable success of its struggle for supremacy.

The only thing absolutely certain was that a position had to be attained with raw troops and no immediate resources. The result is highly gratifying and justifies the course then taken. They have fraternal relations with more than fifty Grand Lodges; their supremacy is secure; their charitable funds are considerable; their revenue is ample; their numbers have more than doubled; wherever a Lodge is located are to be found well-furnished and equipped Lodge-rooms, and the Grand Lodge soon expects to occupy its new and beautiful Temple. We congratulate our Brethren on the progress they have made, and on their present prosperous condition.

Under the caption "Foreign Relations," he has this to say about the Grand Lodge of Vermont:

"To further compensate, in part, our fraternal obligations to that Grand Lodge, I was gratified to comply with the request of its Grand Master for waiver of jurisdiction on behalf of one of

his Lodges over a resident of this Province, recently become a resident in Vermont."

Without wishing to be critical, and purely for our information, we would like to ask, if he had become a resident of Vermont, what jurisdiction had the Grand Lodge of Quebec to waive?

He describes the state of affairs existing between his Grand Lodge and that of England, due to the continuance of the three English Lodges in Montreal, as "harmony on suffrane." He has received no information, as to progress made, from the distinguished Brother who, at his own suggestion, was named mediator. He says the situation is serenely peaceful, but scarcely dignified or consistent with self-respect.

He granted eighteen dispensations, seven of which were to permit Lodges to wear their Masonic clothing while attending divine service, and this is what he thinks about it:

"A singular feature of the dispensing process has struck me unfavorably. The attendance of each Lodge in regalia at divine service at least once during the year has been made mandatory, if not absolutely ordered, and is generally practised. By the Constitution a Lodge should procure a dispensation from the Grand Master for that purpose, for which the usual Grand Lodge fee should be paid. On its face this has the appearance of a subtle trap to tax religion, or to raise a revenue from fraternal devotions, and, looked at in any light, cannot be construed as the best form of Christian encouragement to church-going. The unholy impost is, however, pretty generally evaded, and has become more of an annoyance than a severe strain on the Lodge revenues. Another unfavorable feature is the roundabout way to procure the consent to so attend church. The request for the dispensation goes from the Lodge to the District Deputy Grand Master, from him to the Grand Master, who directs the Grand Secretary to prepare the dispensation, which being done, it is returned to the Grand Master for his signature, who forwards it to the District Deputy Grand Master, by whom it is finally delivered, not infrequently after the Lodge has exhausted its stock

of patience and marched in regalia to church without the dispensation. This routine has nothing to commend it, and no church could expect to send the gospel to the ends of the earth with the expectation of speedy returns by such circuitous methods. Our only excuse is, that church parades came into vogue subsequently to the Constitution, and the annoyance has been tolerated pending amendment. The time has come when church parades should cease, or pecuniary restrictions and official circumlocutions be put an end to. The Constitution should be so changed as to leave the matter wholly with the Lodge, or, if consent is deemed necessary, that of the District Deputy Grand Master should suffice,—the whole without fee of any kind.”

We agree to the above, with an amendment,—let a Lodge attend church when it pleases, without a dispensation, without a fee, *and without regalia*. Do they go to church to worship God, or to exhibit their embroideries and glittering jewels? and is it necessary that they should wear the latter to be known as Masons? There is too much desire to wear Masonic clothing at improper times and in unsuitable places. We only wear it in public upon Masonic occasions, such as when laying a corner-stone or dedicating a Masonic building. We do not wear it to church or to funerals; to picnics or to Fourth of July celebrations.

Masonry is put up in packages in Quebec and distributed where it is needed; in other words, printed rituals are in use. In justification the Grand Master says,—

“Men with ample leisure or abnormal intellects—of whom the Craft in this jurisdiction has but few—contend for the mouth-to-ear system and kindergarten methods, but the average businessman prefers what is called cold type, and no satisfactory middle course has been suggested.”

We do not lay claim to abnormal intellects, nor do we know anything about kindergarten methods, whatever they may be in Freemasonry, but our work is perfectly rendered in all its

beauty without the aid of printed rituals. We know no such thing in Pennsylvania.

The Committee on Benevolence and Charity, to which was referred the Wisconsin proposition for dispensing charity, and the Committee on Jurisprudence, to which was referred the Mississippi plan for regulating the jurisdiction over candidates, each reported adversely to the plan proposed. These rules proposed by our sister Grand Lodges do not seem to be popular anywhere.

The report on Correspondence is signed by Brother E. T. D. CHAMBERS as Chairman. Pennsylvania for 1894 is kindly reviewed. He speaks of us as "the dear, conservative; old Grand Lodge of Pennsylvania." After quoting without comment from Grand Master ARNOLD's address, he says,—

"We now turn to what is always the most interesting part of Pennsylvania's Proceedings, the scholarly and vigorous review of Foreign Correspondence by Past Grand Master the Hon. RICHARD VAUX."

Our Brother has learned ere this that the pen which for so many years charmed him and others, and made Pennsylvania a shining light in the Masonic firmament, has been laid down. The brilliant mind which directed it is stilled forever, and Pennsylvania is in mourning. "I shall not look upon his like again."

Most Worshipful FREDERIC MASSEY, Grand Master; Right Worshipful JOHN H. ISAACSON, Grand Secretary.

SOUTH CAROLINA—1894.

THE One Hundred and Eighteenth Annual Communication of the Most Worshipful Grand Lodge of South Carolina was held in Charleston, on December 11, 1894, Most Worshipful Grand Master STILES P. DENDY presiding.

The Grand Master's address is a document full of interesting information concerning his work during the year. He disapproves the Wisconsin suggestion.

The following interesting question arose, concerning the trial and punishment of a member of a Georgia Lodge by a South Carolina Lodge.

"It seems that after the accused had been adjudged guilty of the offence charged, that of violating the chastity of a Master Mason's sister, the Lodge imposed sentence of a 'definite suspension' and left the time to be fixed by the Worshipful Master, who accordingly undertook to limit the sentence, and named two years as the time. The matter was brought to my attention, and I ruled that the Lodge and not the Worshipful Master must fix the *quantum* of punishment; the limit of sentence was afterwards fixed by the Lodge at twenty years, and the accused and Gate City Lodge notified accordingly,—which sentence, if guilt has been established, is not regarded as excessive, and no appeal was taken from it. At the request, however, of Gate City Lodge, No. 2 [of Georgia], Grand Master SHANNON informs me that he submitted all the papers in the case to the Grand Lodge of Georgia at its recent Annual Communication, and the same was referred to the Committee on Jurisprudence; the record has been returned to me with the report of the Committee on Jurisprudence as adopted by the Grand Lodge of Georgia. There appears to be no disagreement touching the question of jurisdiction on other matters involved in the case, but I have been requested by the Grand Master of Georgia to submit the whole case for review by this Grand Lodge, on the question of Masonic courtesy and custom, which should be observed in such cases; we are 'assured that no discourtesy has been intended in the prosecution of this case,' but the Committee quotes the following decision of their late Grand Master DAVIDSON on the subject, to the effect 'that it is the duty of the local Lodge to report the case to the Lodge to which the offender belongs,' which, if it has been adopted by the Grand Lodge of Georgia, is certainly the law of that jurisdiction. I have been able to find no general

Masonic law on the subject, and so far as I know we are without precedent in the records of this Grand Lodge, as nothing is reported in our Digest of Decisions. But still, I think, the better practice would be, that in all such cases the local Lodge should report the case to the Lodge to which the offender belongs and request its action. ‘It is customary, in cases where the jurisdiction is territorial merely, to refer the subject-matter to the Lodge of which the offending Brother is a member, with the request that he be put upon trial in his own Lodge; yet such reference is merely a matter of courtesy, and may be made or not, as circumstances shall require. But notice should always be given to such Lodge of any proceedings actually taken.’ (See LOOK on Masonic Trials, p. 29.) While the Mason who resides beyond the jurisdiction of his own Lodge is subject to two concurrent jurisdictions, yet trial, conviction, and punishment under either would exempt from like proceedings under the other, upon the principle that a Mason cannot be twice punished for the same Masonic offence. (LOOK on Masonic Trials, p. 28 ; Digest of Decisions, p. 118.) We admit that the rules of courtesy should suggest that in all such cases the matter should be referred to the Lodge of which the offending Brother is a member, but we do not think that the right to try such offender can be insisted on by the Lodge of which he is a member, as a legal right, or that the omission of the courtesy, much as we regret that it was not observed in this case, is sufficient of itself to vacate the conviction and sentence for a grave Masonic offence. With these statements of the facts and the law applicable thereto, I most respectfully submit the case to this Grand Lodge and invite a careful review of it, with such final action in the matter as shall be deemed best.”

The Committee on Grand Master’s Address sustained the Grand Master in the following report :

“We sustain the Most Worshipful Grand Master’s opinion with reference to the case of Central Lodge, No. 229, *vs.* W. J. O’NEAL, and the correspondence of the Grand Master of South

Carolina with the Grand Master of Georgia, in that the action of Central Lodge, No. 229, was in conformity to the established laws of Masonry. In the name of Central Lodge, No. 229, we disclaim any intended courtesy towards Gate City Lodge, No. 2, of Georgia. Your Committee regret exceedingly that the hitherto pleasant and fraternal relations which have so long existed between the Grand Lodges of Georgia and South Carolina should have been marred in the least by so vile and perjured a wretch, who, from the evidence before your Committee, should have been expelled from Masonry, rather than suspended."

The South Carolina Lodge was right in this matter. If the offender had been a Pennsylvania Mason, we would, on receipt of information of the result of the trial, mark him on our records as tried and expelled by South Carolina. But what about the definite suspension for twenty years? We would have expelled him. Suppose he had the penalties of the degree inflicted on him!

The Committee on Foreign Correspondence quoted the following from the Grand Secretary in his last report. It will bear repeating, and suggests the question whether the game is worth the candle. Of what use is it?

"The Grand Secretary says, in concluding his last report, 'We know that comparatively few take the trouble to read these reports. If it were known and understood that they are the result of many long hours of real hard work, they would possibly be more appreciated.'"

Brother CHARLES INGLESBY, Grand Secretary, submitted the report. He agrees with us on the perpetual jurisdiction question, or rather that an objection is perpetual until removed by the Lodge in which it was made.

We quote the following with pleasure:

"Again we say amen and amen to the Grand Master's 'regret that Masonry recognizes or has any association with anything

beyond the Seventh or Royal Arch Degree, which is conferred in the Chapters. Many entanglements and contentions and much injustice would have been avoided by keeping Masonry within its original bounds, giving the Brethren the completion thereof in the Royal Arch Degree, and recognizing or interfering with nothing beyond that. This view is emphasized when it is known that the fulness of Masonry is completed in the Royal Arch Degree. Whatever has been added belongs to modern, not Ancient, Freemasonry, and therefore lacks the authority of the Ancient Craft.'"

All the disturbance we have of late is caused by imitating what is done in these so-called higher degrees.

The following also shows the unity of opinion on a matter which, although not of great importance, is nevertheless one which has a foundation in reason.

"We are glad to note that the Grand Master makes the distinction which we have repeatedly explained in our reports, between dimits and certificates, that so and so has resigned his membership, or that the membership has ceased. He gives excellent advice against electioneering for office, newspaper notoriety, and begging circulars."

Most Worshipful CLAUDE E. SAWYER, Grand Master; Right Worshipful CHARLES INGLESBY, Grand Secretary.

SOUTH DAKOTA—1895.

THE Twenty-first Annual Communication of the Grand Lodge of South Dakota was held in the city of Pierre, on June 11, 1895, Most Worshipful Grand Master WILLIAM C. ALLEN presiding.

The Grand Master's address contains a statement of his work, among which was the laying of several corner-stones; and at

one of these he asked the Grand Commandery to participate. Perhaps he meant, to be present, for we have always thought that Lodges do not unite with other bodies in the ceremonies. Lodges of I. O. O. F. and A. O. U. W. were present at one of these ceremonies, as they had a right to be, but we do not see that they took part in the ceremonies.

The Grand Master decided that an Entered Apprentice initiated after *secret* objections had been made is entitled to all the rights conferred thereby, and his advancement can only be prevented in the manner prescribed by the By-Laws. But is a *secret* objection a Masonic objection? With us it must be made openly in open Lodge. He also decided that the Worshipful Master has two votes when there is a tie. His first vote helps to make the tie, and his second cuts the tie, so that it requires more than half the Brethren present to defeat a motion. A Warden cannot dimit or resign to become a charter member of a new Lodge, or for any other purpose.

The Grand Master recommended that the provision of the By-Laws permitting clergymen to be admitted gratuitously by unanimous consent of the Lodge be struck out. He also recommended that affiliation be permitted without fee.

Brother WILLIAM BLATT wrote the report on Correspondence. We quote the following with satisfaction, and thank Brother BLATT for his tribute.

"The R. W. Brother Richard Vaux, P. G. M.,
 Has written his thirtieth and last Report on Correspondence. On the 22d day of March last this giant among the Masonic oaks fell by the hand of the grim destroyer at the ripe age of seventy-nine years, though with a mind as vigorous as in the prime of life, a fact abundantly proven by the report before us. It is one of his best, if not the best. The loss sustained is a universal one to the Masonic Fraternity. He ever stood on the watch-tower of Masonry, alert to every danger from the tide of innovations which have threatened the Craft. It was he and such as he who have preserved the purity of our institution. It was he and such as he who understood Masonry's mission, and

standing at the helm have kept her in her course, neither swerving to the right nor to the left. Kindness and generosity always characterized his controversies, courtesy and brotherly affection permeating his criticism. We have often been the recipient of the latter, and have bowed our head in filial and respectful acknowledgment, for he was a Master in Israel. His loss is irreparable, it so seems to us. We have read his report as we would a loving message from the other shore. It is the last message of one who loved Masonry with all his heart, who served it with all his power, a power possessed by but few, a love and devotion excelled by none."

Most Worshipful FREDERICK H. FILES, Grand Master; Right Worshipful GEORGE A. PETTIGREW, Grand Secretary.

TEXAS—1894.

THE Fifty-ninth Annual Communication of the Most Worshipful Grand Lodge of Texas was held at Houston, on December 4, 5, and 6, 1894.

The Most Worshipful Grand Master B. F. FRYMIER delivered an address detailing his work during the year, among which was the granting of thirty-eight dispensations for publicly installing Lodge officers.

The Grand Master decided that when an application is received by a Lodge which has not jurisdiction, and the applicant is rejected, he may apply to the Lodge in whose jurisdiction he resides, and his rejection by the other Lodge is not an obstacle which must be first removed. So he is in with a rejection against him.

In another case an Entered Apprentice was rejected for advancement, but afterwards the Lodge discovered that it had acted prematurely in not waiting a month, whereupon the Worshipful Master ordered a new ballot *spread*, which resulted in

the election of the candidate. The Grand Master decided that this was wrong, and that the applicant stood rejected. So that the Lodge could not correct its own error, and although the objection was removed, yet the candidate was rejected.

A Lodge tried a member for so visiting the house of another member and his daughter as to cast suspicion on her and subject her to slanderous reports; that he was warned to stay away and yet persisted in his visits; that, although he had a wife and she a husband, he proposed to her to elope; that he broke his promise to her father not to visit the woman; and that by his conduct he defamed everybody connected with the parties, his church, and his Lodge. The Lodge expelled him. The Committee on Appeals found the evidence conflicting, and no one of the charges was so clearly sustained as to justify so heavy a penalty. The lady sided with the accused. Are there no courts, cart-whips, dogs, or ice-water in Texas?

Another member was tried for persuading a sick person to change doctors, and got off. Another for embezzlement, and he got off. Another case was a business dispute between partners. Another member was convicted of habitual drunkenness, and reprimanded. Had he been expelled, it would have been better for the Lodge. The people who get drunk give us all our trouble, and there is too much sympathy for them. Sober people have to bear the consequences of the acts of the drunkards. The Committee say that the Masonic Fraternity is not a temperance organization, but we do not agree with them. It is a temperance body. Temperance is constantly inculcated. Perhaps the Committee meant a total abstinence organization, which is quite another thing. We should not confound and misapply good words and good practices.

Brother THOMAS M. MATTHEWS presented the report of the Committee on Foreign Correspondence. We quote his reply to Brother VAUX on the subject of Lodge trials, and for what they may be had.

"Will Brother VAUX deny that anything which is unbecoming to Masonic character, or which is calculated to bring

reproach upon the good name of the Craft, is not an offence against Masonry, and as such should be punished by the Lodge? Do not the ancient charges require of a man to be a good citizen and ‘strictly to obey the moral law’? Is not assaulting and beating a wife a violation of this law, and, if so, should not the Lodge punish the one so offending? It so appears to us. It surely cannot be that simply because an act is punishable under the civil statute, that, *ergo*, Masonry should pass it unnoticed. The difference between punishing a man for committing an unmasonic act, in that he assaults and maltreats his wife, and punishing him for assaulting and maltreating his wife because it is a Masonic offence, it seems to us, is the difference ‘twixt Tweedle-dum and Tweedledee.’”

And we repeat Brother VAUX’s remarks because we cannot improve on them :

“A Blue Lodge Mason is not answerable to his Lodge for any act of his as a member of any side degrees; he might as well be tried for some act as a member of a ‘building association.’ Neither had the Lodge the lawful jurisdiction over the Brother charged with assaulting and beating his wife, for the punishment of such offence is by the profane law devolved on profane tribunals. Lodges of Freemasonry have no partnership jurisdiction with profane courts. We desire to discourage Masonic Lodges from usurping the functions of profane tribunals, as exist here and there. We regard it as tending to bring the administration of Masonic jurisprudence into disrepute. Masonic offences are triable only by Masonic tribunals. Violations of profane laws are triable by profane tribunals. The dignity and harmony of Masonry is best subserved by keeping separate the administration of the laws of each. ‘*Masonry is a law unto itself.*’”

He replies to Brother VAUX on the subject of Mexican Masonry, but as this is a field in which the present writer will not enter, we “leave the matter for the present.” But to Brother

MATTHEWS, for his kind and fraternal review of Pennsylvania (much longer than this), we tender our fraternal and cordial thanks.

Most Worshipful GUS. GARRISON, Grand Master; Right Worshipful JOHN WATSON, Grand Secretary.

UTAH—1895.

THE report of the Proceedings of the Grand Lodge of Utah has been received. A picture of eighteen Grand Officers, the Grand Master in the centre, embellishes the report; also the Hat.

The Twenty-fourth Annual Communication was held in Ogden, on January 15, 1895, Most Worshipful Grand Master ARVIS SCOTT CHAPMAN presiding.

The mayor of the city, Brother CHARLES MILTON BROUGH, welcomed Grand Lodge, and tendered the Brethren the freedom of the city.

The Grand Master announced in fitting words the death of Past Grand Master ALBION BERNARD EMERY (an excellent portrait of whom appears in the volume), and Deputy Grand Master ROBERT LEE SCANNELL.

The Grand Master takes a rosy view of the future of Masonry in Utah, as witness the following :

“The financial depression of which my predecessor, the lamented Grand Master EMERY, has spoken in his address still exists throughout the country, and more particularly in Utah. In consequence, the increase of membership in our Lodges has been seriously retarded; still, their integrity has been maintained, and peace and harmony prevail. The heaven-born principles of Brotherly Love, Relief, and Truth, taught by Masonry and emblazoned on its banner, are cherished in the heart of every Utah Mason, and with this assurance we may fearlessly breast the waves of reverses, confident that our feet will soon stand on the

solid ground of prosperity. To me the future of Utah looked never brighter; she has all the resources to make her inhabitants prosperous and to establish within her borders a grand commonwealth. I believe the time is near at hand when a change for the better will take place, and with it Freemasonry in this jurisdiction will move onward and upward with such strides as never before have been taken.

The Grand Master decided that a member cannot vouch for a visitor with whom he has sat in a Chapter, but not in a Lodge. Also that all the Brethren present when a ballot is taken must vote, and set aside a ballot taken in violation of this law. He denounced gluttony, drunkenness, profane swearing, and gambling in vigorous language.

The Mississippi and Wisconsin resolutions were not approved. Brother CHRISTOPHER DIEHL presented the report on Correspondence. Of us he says,—

“ We regret to note the absence of the Proceedings of Pennsylvania, and have kept the printer waiting until the last hour in hope that we might be able to include a review of it in a supplementary report.”

Most Worshipful ALVIN CHARLES EMERSON, Grand Master; Right Worshipful CHRISTOPHER DIEHL, Grand Secretary.

VERMONT—1895.

THE One Hundred and Second Annual Communication of the Most Worshipful Grand Lodge of Vermont was held in Burlington, on June 12, 1895, Most Worshipful Grand Master JOHN H. WHIPPLE presiding.

A well-executed portrait of Grand Master WHIPPLE adorns the Proceedings. He looks like a commander of cavalry.

The Grand Master read his annual address, which was full of good sentiments. He reported a number of decisions which were sensible and just. The Grand Lecturer made a report in which he set forth the amount received for rituals and hand-books, which have now paid the cost of plates and publishing. We quote this in doubt as to the nature of these rituals and hand-books, and hope that they do not contain the obligations and work of the degrees.

The Grand Lodge agreed to build a Masonic Temple in Burlington at an expense not exceeding fifty thousand dollars, and authorized the Trustees to borrow the money. It is to be built on ground leased for ninety-nine years. The Grand Lodge also assessed each Lodge thirty cents (a year we presume) until further ordered by Grand Lodge, the money to be applied to the construction of the Masonic Temple.

The District Deputy Grand Masters made their reports. In one of them it is said that the work was well-nigh perfect, so that Brother WESTON's (the Grand Lecturer) note-book was at a discount. What's in that note-book? Another District Deputy Grand Master, reporting a visit to a Lodge, said, "their costumes for the third degree adding to the impressiveness" of the work. In Maine they are prohibited. Fine banquets and post-prandial speeches are reported, and the lectures were sometimes omitted. We simply note these facts; we do not criticise them.

Most Worshipful Brother MARSH O. PERKINS presented the report of the Committee on Foreign Correspondence. He gives a review of our Proceedings for 1894, and pays the following tribute to our deceased Brother Vaux:

"Devoted to the Fraternity, his conspicuous ability and broad, scholarly attainments won for him an eminence and distinction among the Craft rarely equalled. Full of years and honors, he has completed his beautiful designs upon life's trestle-board, and gone hence to perfect his work in accordance therewith. His memory, inscribed on the tablet of loving hearts, will long be cherished, and the impress of his influence among

his Brethren, deep and lasting, will not soon be lost to sight. Sharing with Brother DRUMMOND the distinction of the Nestor of the Guild, he will be deeply missed by those who have been associated with him in its work. For Vermont, and for ourselves, we tender profound sympathy to our Brethren of Pennsylvania, and unite with them in affectionate, fraternal tribute to his memory."

Most Worshipful KITTREDGE HASKINS, Grand Master; Right Worshipful WARREN G. REYNOLDS, Grand Secretary.

WASHINGTON—1895.

THE Thirty-eighth Annual Communication of the Most Worshipful Grand Lodge of Washington was held in Olympia on June 11, 1895, the Most Worshipful Grand Master JOSEPH MARION TAYLOR and the other Grand Officers in their respective stations and places.

The Grand Master's address contains a statement of his labor during the year. We make extracts as follows:

"My brother was made an Entered Apprentice Mason in Wisconsin twelve years ago. Can he be taken into a Lodge here without the consent of the Lodge in Wisconsin that made him an Entered Apprentice?"

"Answer: No."

We presume this is because a ballot is required for advancement, and that an initiate is not considered a Mason until he has received the third degree. We consider him a Mason when he has received the Entered Apprentice degree. On this subject we refer to North Dakota. With us an Entered Apprentice may resign and receive a Lodge certificate, or dimit, as it is called elsewhere, on which he may petition any Lodge in Penn-

sylvania or *elsewhere*, and no waiver is required. Having passed the ordeal of examination into character, we consider no further examination necessary, and he may be advanced by his Lodge without further inquiry, except into his proficiency; nor do we feel that he should ask us for a waiver of him, in case he wants to go into another jurisdiction and join a Lodge there.

“Can an appointed or elected officer resign for the purpose of being elected to the office of Senior Warden?”

“*Answer:* Neither Master nor Wardens can resign. All other officers can. There is no contingency attached to any resignation. It must be done without condition or reference to future action of the parties concerned.”

This is just and sensible. We quote it because it is sometimes said that a Treasurer or Secretary cannot resign.

“Can a ballot be taken on a petition if the report of the committee is not unanimous in favor of the candidate?”

“*Answer:* Yes. A ballot must be taken whether the report of the committee is favorable or not, as a candidate can be rejected only by the formality of a ballot.”

Suppose the ballot is favorable, what then? We think the better rule to be that an unfavorable report is equivalent to a rejection, and if all the committee are not favorable the report must be considered unfavorable.

The Grand Master issued a proclamation forbidding the issue of begging letters. He also made the following excellent recommendations, which we copy with pleasure:

“We find springing up on all sides business firms and corporations using the term Masonic to characterize their business, such as the ‘Masonic Mutual Accident Association,’ etc., etc. Their agents, members of the Fraternity, go among our Lodges and use their Masonry to aid them in soliciting business. I

believe this use of the Masonic name is a departure from the original plan of Masonry and that it is working injury to our Order. I therefore recommend that this Grand Lodge enact a law making it a Masonic offence to use the name of Masonry in connection with any business enterprise whatsoever.

"There seems to be a tendency among our members and Lodges to 'ape' the customs of various fraternities which have adopted practices entirely foreign to Masonry. For instance, requiring 'Documentary Evidence,' which is but another name for 'Visiting Card,' making Masonic relief beneficiary instead of charitable, and many other things not necessary to mention here.

"Masonry has stood for centuries on a firm basis, founded by a wisdom that no modern society possesses, and every time anything is borrowed from any of them and engrafted upon Masonry it but weakens the grand old structure. Let us look with disfavor, then, Brethren, upon all such innovations into the plan of Masonry.

"I regret to see that certain Grand Lodges have so far forgotten our ancient Landmarks as to authorize the printing and the circulating among their Lodges of 'ciphers of the secret work.' This is to be greatly deplored. It is a rock hidden just beneath the surface, which will wreck the glorious old ship of Masonry if it is not removed. Let me recommend to the Grand Lodge of Washington never to take such a dangerous step, and to our Committee on Correspondence that they use their utmost endeavors to discourage this bold and dangerous innovation."

Masonry in Washington is evidently in good hands. We congratulate the Brethren.

Brother WILLIAM H. UPTON wrote the report on Masonic Correspondence, in which he gives a full review of Pennsylvania, and expresses his regret at the death of Brother VAUX. As we do not intend to take up the discussions in which he said all that is necessary to say on the subjects he so ably discussed, we will content ourselves by expressing our sincere thanks to

Brother UPTON for his tribute to the memory of Brother VAUX.

Most Worshipful WILLIAM W. WITHERSPOON, Grand Master; Right Worshipful THOMAS MILBURNE REED, Grand Secretary.

WEST VIRGINIA—1894.

The Thirtieth Annual Communication of the Most Worshipful Grand Lodge of West Virginia was held in Wheeling, on November 13, 1894, the Most Worshipful Grand Master A. M. EVANS presiding.

The Grand Master's opening sentence is so well expressed that we quote it:

“Another link in the great chain of time has been forged ; another step has been taken towards immeasurable eternity.

“Deeply grateful to our Almighty Father for His beneficent guidance, and for the blessings He has so fully showered upon us, let us press forward with increased courage, having love and charity towards all, and an unquestioning faith in the promises of God. Let each so strive to live that, when he shall have passed to the other shore, he may have earned the epitaph, ‘The world is the better for his having lived in it.’”

The Grand Master decided that a man with only one good eye is eligible to the mysteries of Freemasonry. If he had no eye the mysteries would be entirely mysterious. Our adored Brother STEPHEN GIRARD was blind in one eye, but he could see well out of the other.

The Grand Master undertook to stamp out *written* work, or rituals, but has not succeeded, and referred the matter to his successor. The Grand Masters of Maryland and Pennsylvania offered to join with him in a protest, but the Grand Master of Kentucky declined because he thought it interfered with Grand

Lodge sovereignty and involved the Monroe doctrine of Free-masonry, which is a new view of it. Grand Lodges will have to keep up navies if they wish to make the enforcement of the Entered Apprentice obligation general.

Grand Lodge had a banquet. As the Grand Secretary reports it, we will copy the account of the affair.

“ Brother ROBERT WHITE acted as toast-master. Following are the toasts and menu :

Toast	‘The Grand Lodge of West Virginia.’
Response	R. W. Grand Secretary, Geo. W. Atkinson.
Toast	‘The Past Master.’
Response	M. W. Past Grand Master L. N. Tavenner.
Toast	‘The Traditions of Masonry.’
Response	M. W. P. G. M. Odell S. Long.
Toast	‘Woman: Why She cannot be a Mason.’
Response	Bro. C. B. Hart.
Toast	‘The Teachings of Masonry.’
Response	Bro. E. M. Turner.
Toast	‘Woman.’
Response	Bro. T. N. Smith.

“ The banquet was served by the Stamm Hotel. The menu was as follows :

	Raw, stewed, and fried oysters.	
Cold turkey.	Cold tongue.	Cold ham.
	Chicken and potato salad.	
	Relishes.	
	Ornamental and small cakes.	
Ice-cream.	Wine.	Jelly.
Fruit.		Nuts.
	Coffee.	
	Cigars.”	

We presume the menu came first. In fact, we feel sure it did, when we read the following :

“ I quote one paragraph relating to the banquet from the daily *Intelligencer* :

“ ‘ A feast of eloquence and wit followed the other feast, with Past Grand Master ROBERT WHITE, of Wheeling in the chair, incidentally as toast-master, principally as the wielder of the magic wand that called forth the best efforts of the speakers. “The Grand Lodge of West Virginia,” was assigned to Past Grand Master G. W. ATKINSON, of Wheeling, and to say that he acquitted himself creditably is putting it very mildly.. “The Past Master” was handled in the most approved oratorical way by Past Grand Master L. N. TAVENNER, of Parkersburg. “Traditions of Masonry” was the topic assigned Past Grand Master O. S. LONG, of Charleston, who, although he is ever eloquent, kept his hearers chasing smile after smile as one sally followed another. He was followed by Brother C. B. HART, who spoke of “Woman : Why She cannot be a Mason,” in a style that convinced any of his hearers who had before held a different opinion. He was followed by Brother T. N. SMITH, of Lincoln County, and Ex-President E. M. TURNER, of the West Virginia University, who made a most able address.’ ”

Past Grand Master and Grand Secretary GEORGE W. ATKINSON presented the report of the Committee on Foreign Correspondence, two hundred and forty pages. He writes kindly of our dear Brother VAUX and of this Grand Lodge :

“The old Grand Lodge of Pennsylvania is one of the solid institutions of the land, and we never look into its published Proceedings that we are not freshly impressed with the thought of its greatness as one of the wonderful powers in the Masonic Institution of the world. It moves right along with the massiveness of a ten-boiler steamer on the Mississippi. And better than all, it is conservative in all things. With men like Brothers VAUX and ARNOLD and NISBET at the helm, the old ship will be held squarely in the channel. We sometimes feel that this Grand Lodge sticks a little too closely to the old-time requirements, when Masonry was purely operative; but after all, it is best for the Craft that the younger leaders should be held closer to the shores as these older Brethren generally suc-

ceed in doing. Its membership is now about forty-six thousand, with four hundred and fourteen separate Lodges, and its financial condition is as solid as the Bank of England. It is gratifying and comforting to read annually the doings of such a Grand Body of men."

He little thought the interchange of thought between him and Brother VAUX would so soon cease. Of him he says,—

"Our esteemed Brother and personal friend says so many kind things of this writer that he will not attempt to say more than to return sincere thanks, because cold type cannot express the true warmth of regard which he entertains for his learned Brother VAUX."

Excellent pictures of the new Grand Master, GEORGE W. FIEDT, and Past Grand Master WILLIAM J. BATES, M.D., the first Grand Master of West Virginia, adorn the volume.

Most Worshipful GEORGE W. FIEDT, Grand Master; Right Worshipful GEORGE W. ATKINSON, Grand Secretary.

WISCONSIN—1895.

THE Fifty-first Annual Communication of the Grand Lodge of Wisconsin was held in Milwaukee, on June 11, 1895, the Most Worshipful Grand Master HIRAM W. SAWYER presiding.

We extract the following wise remarks from the Grand Master's address :

"It is with satisfaction that I report that, notwithstanding the depression which for a season has characterized business and business interests, the Fraternity in this jurisdiction is prosperous, and, generally speaking, in a satisfactory condition. In this connection, however, I desire to say that I have been, and am, forcibly impressed of the fact, that three most essential requisites

to the high character and best interest of the Fraternity are, in a measure, overlooked by not only many of the members, but by the Masters of some of the subordinate Lodges. It may not be surprising that with sixteen thousand affiliated Master Masons and two hundred and twenty-nine chartered Lodges, some members and some Masters should not fully comprehend and realize the great importance of these matters to the Craft. But let me impress upon their minds,—

“*First.* That the examination as to the character and qualifications of candidates for the degrees should be most careful and critical ; and should any intimation against one’s character, whether before or after ballot, come to the knowledge of the Master, from a Mason or otherwise, he should cause it to be fully investigated, and, if in his judgment, the interest of the Craft at large demand it, stay proceedings. The desire of a Lodge to increase its membership or revenues, and the friendship and wishes of individual members are subordinate to the interest of the Craft. Nor should it be sufficient that the candidate be a ‘good fellow’ as the world goes ; that he has never done anything very bad ; that in these days of rush and money-making he is about as good as the average, and is able to look out for No. 1. This is not Masonry. We have use neither for sharpers, nobodies, nor moral wrecks. The candidate to be admitted to the Lodge should be able to comprehend, appreciate, and, in his daily walk, teach Masonry. Let it be remembered that, although valuable lessons are taught, yet the reputation of the Craft is not made in the Lodge-room. The important duties of Masonry are not performed by the Lodge. Masonic duties are personal to every Mason and admonish him to walk uprightly before God and man. Would he be a Mason, he must be a man in all that the term implies. So it is that the character and daily walk of every candidate admitted to the Lodge redounds to the honor or dishonor of the Craft.

“*Second.* The right of any member to cast the black ball, or by objection to prevent the initiation of any candidate, without question and without having his motives impugned, should be carefully guarded. Any member and any number of members,

however friendly to the candidate, or however much they desire his admission to the Lodge, who in any manner try to circumvent or defeat this right, commit a serious offence against Masonry.

“*Third.* That he loves Masonry most who knows it best. That ‘a little learning is a dangerous thing’ is a truism in Masonry. The inclination is quite too common to hurry candidates through the degrees. Pressure of work, anxiety of candidates to ‘get through,’ and other reasons are urged for rushing to and through the Master Mason’s degree. The result is, that although each degree contains valuable lessons which every Mason should learn and appreciate, the lessons are not thoroughly taught, no deep and lasting impressions are made, and the candidate, though a Master Mason, is left in the best possible condition to overlook his duties and obligations as such.”

The Grand Master decided that—

“A Lodge should not, without a dispensation from the Grand Master, hold a joint public installation of officers with a Chapter of O. E. S.”

But would a dispensation be granted? We know that public installations are held; but could it be a *joint* public installation with members of any other association, male or female?

It seems not, according to the approved edicts, from which we cull the following:

“A Lodge should not hold a joint public installation of officers with a Chapter of the O. E. S. The Grand Master has no power to grant a dispensation to authorize a Lodge to hold a joint installation with the Order of the Eastern Star, either public or private.”

The following is good, notwithstanding it was disapproved by the Committee on Jurisprudence. Bad reasons are no reasons.

"Although any member may object to the initiation of a candidate without giving any reason for so doing, yet should the member voluntarily state his reasons, and they be such as Freemasonry can under no circumstances recognize, as for instance that the candidate belongs to a particular political party or to any particular church, if based upon a belief in God, the Worshipful Master should disregard the objection and confer the degree; otherwise Masonry might be forced into the unmasonic attitude of recognizing party politics and sectarianism in religion. It is an established and unalterable law of Masonry that political and religious controversy must be excluded from the Lodge."

The phonograph and kinetoscope are under the ban in Wisconsin, as witness the following:

"The 'nickle in the slot' machine is a gambling device, and should not be conducted by Masons."

Having lost several "nickels" in broken machines, we read the above with interest. The Committee on Jurisprudence amended it so as to apply to cases where it is used for gambling. This is hard on playing-cards, dice-boxes, and even pennies.

"Although the committee upon a petition for degrees report adversely, a ballot should be taken. The Worshipful Master ought not to require an *open* vote upon the adoption of the committee's report."

Again we say, as we have in reviewing similar rulings elsewhere, what is the condition of the petitioner if the ballot is unanimous? Is not an adverse report a rejection? It is with us.

We are glad to read this, because some jurisdictions hold otherwise:

"A petition for affiliation may be received and acted upon by any Lodge regardless of the residence of the petitioner."

Here's a state of things :

"On the 11th of November I met the Brethren of Kenosha Lodge and investigated the charge made by Brother W. E. REED at the last Annual Communication of the Grand Lodge against that Lodge for violating the Landmark as to physical qualification of candidates for the honors of Masonry. The Lodge had elected and initiated a candidate, one of whose hips had been injured, necessitating the use of a crutch or cane. His initiation was in violation of the law. I also at the same time investigated another complaint made by the same Brother. The Lodge had, prior to the last Annual Communication, elected and initiated a person who was at the time a clerk and bartender in a restaurant and saloon. This was also a violation of the law as now interpreted. The officers and Brethren of the Lodge disclaimed any intention to violate the law in either case. The error doubtless arose through ignorance of the many decisions on these subjects and misconstruction of the law by the officers.

"I held that although the Lodge violated the law in initiating them, the candidates were Masons in good standing, and, unless objected to, were entitled to advance."

The decision was approved by the Grand Lodge.

Brother DUNCAN McGREGOR, wrote the report of the Committee on Foreign Correspondence, in which he says,—

"I cannot write a review of Pennsylvania. He who has long occupied the most important place, in my conception of Pennsylvania Masonry, is no more. That eminent Masonic jurist, that versatile writer, that profound Masonic student, that great and good man, Chairman of Foreign Correspondence for many years, Brother RICHARD VAUX, has written his last report. On March 22, of the current year, he obeyed the summons to submit the report of his life work to the Grand Master of the Universe. All I can do is to submit, for the benefit of the Craft at home, the last review of Wisconsin

written by our lamented Brother. I am confident it will be
read with interest."

Most Worshipful WILLIAM W. PERRY, Grand Master;
Right Worshipful JOHN W. LAFLIN, Grand Secretary.

Respectfully submitted,

MICHAEL ARNOLD,
LUTHER R. KEEFER,
FRANK H. PIATT,
MONTRAVILLE H. SMITH,
JAMES R. BARBER,

Committee on Correspondence.

